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James Lenox.

THE

ACHIEVEMENTS OF PRAYER;

SELECTED EXCLUSIVELY

FROM THE

HOLY SCRIPTURES.

BY JOSEPH FINCHER, ESQ.

Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.—Ps. l. 15.

In the day when I cried, thou answeredst me: and strengthenedst me with strength in my soul.—Ps. cxxxviii. 3.

SECOND EDITION.

LONDON:

J. HATCHARD AND SON, PICCADILLY;

AND SOLD BY

JAMES NISBET, BERNERS-STREET; L. B. SEELEY AND SON, FLEET-STREET; AND D. MURRAY, SLOANE-STREET.

1828.

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NEW YORK

LONDON:
IBOTSON AND PALMER, PRINTERS, SAVOY STREET, STRAND

INTRODUCTION.

THE pious and excellent Dr. Watts has observed, that "the Bible is a book of such transcendent worth, and so happily suited to all the purposes of the Christian life, that it cannot be too much recommended to the world:—every thing that allures the world to peruse it is a blessing to mankind." Encouraged by this valuable and important remark, as well as by various other considerations, and anxious to accomplish what has long been a very sincere desire of his heart, the Compiler of the "*Achievements of Prayer*" ventures to lay it before the World, in humble confidence that it will place in a new and endearing light, many of the most sublime and gracious portions of the Holy Scriptures. For its ultimate acceptance and utility, he reposes all his hopes on the Lord; being fully persuaded, that unless the influence and blessing of that Divine Spirit, who has ever taught His people how to pray and what to pray for, be

vouchsafed, it cannot effect what he fervently anticipates.

But before entering upon the consideration of this work, it will be necessary to reflect, that we have turned aside to behold the "glory of the Lord," and to see the "great sight" of "the bush burning, but not consumed."—May we therefore "take off our shoes from off our feet," remembering that the ground whereon we stand is holy! and in the spirit of meekness and prayer draw nigh unto this hallowed spot, assured that if we have approached it with a sincere desire to receive instruction, we shall retire from it not only instructed, but strengthened and refreshed, exclaiming with joy and gratitude—"Blessed be the Lord who hath not turned away our prayer, nor his mercy from his people."

The first gracious personage presented to our view on commencing the subject is, the Patriarch Abraham, that ennobled individual whose name sheds so bright a lustre over the pages of the inspired volume, who was the father of the faithful, and the friend of God. We see him holding sweet converse with his God and friend; pleading for the promised seed: intreating a blessing on Ishmael; and interceding for Sodom; teaching us by his example, first, to seek the blessings of salvation for ourselves, next for our families, and then *for all the* families of the world. We feel ourselves

thus admitted, as it were, into the communion of Abraham, of Isaac, and of Jacob, and "the general assembly of the church of the first-born which are written in heaven," to behold their afflictions and their triumphs while they sojourned here below. How often, alas! they experienced the bitterness of sorrow, and mingled their sighs with their groans;—how often "they hanged their harps upon the willows, and sat down and wept:" —yet were they strengthened and sustained in all their trials and in all their afflictions, "and made more than conquerors;" for "the arms of their hands were made strong by the hands of the mighty God of Jacob." "In their trouble they cried unto the Lord, and he delivered them out of their distresses." "At the voice of their cry he was very gracious unto them. When he heard it, he answered them."

Delightful as it would be, were we afforded an opportunity of continuing our remarks on the scenes and events which successively claim our attention, we are discouraged from attempting it, lest we should be detaining our readers at the streams instead of conducting them at once to the fountain. But it may be proper to remark generally on the advantages, which, it is hoped, will be derived from devoting our exclusive attention to the bright and splendid victories, and the mild and glorious conquests, which have been obtained through the

medium of believing prayer. And the first consideration is, that presenting in one view, Prayer and the Answer to Prayer, in the words in which they are recorded, by leading us to examine into the circumstances, the situations, and the trials which were peculiar to those gracious and distinguished individuals who were so eminently honoured by their Lord, may have a tendency, through the divine goodness, to promote a spirit of prayer, causing us thereby to imbibe the fervour of their spirit, and the deep piety of their hearts; and that we may become more acquainted with the transcendent excellency and the exquisite beauty of the Holy Scriptures, and be enabled to gather into our bosoms those rich spiritual consolations which lie enfolded in every portion of the Word of God.

That seeing what mighty deliverances, and what an immensity of blessings have been obtained even by individuals, through the medium of believing prayer, and the numerous encouragements which are held out to us by their example, "to delight ourselves in the Lord," we may in all our trials and afflictions, as well as in happier seasons, "when the candle of the Lord shineth upon us, when the Almighty is yet with us, when our children are about us," and when our cup runneth over with mercy, repose our entire confidence in the Lord, so that we may have "our mouths

filled with arguments," to plead boldly at the throne of grace, for the fulfilment of those gracious promises on which He has caused us to hope.

That seeing also what judgments have been averted, what mighty deliverances have been wrought, and what an immensity of temporal and spiritual blessings has been conferred on Congregations, on the Church, and on the World, through the fervent and united prayers of the People of God—we may no longer restrain prayer before him, but unite in earnest supplications for the fulfilment of those gracious promises for which the Lord has said—"I will yet for this be enquired of by the house of Israel to do it for them."

But there are considerations which pre-eminently claim our regard. The blessings of salvation are to be sought for by prayer; nay, even salvation itself, for it is written, "Whosoever shall call upon the name of the Lord shall be saved." Prayer, the offspring of faith, is the first evidence that we are born again, that we are partakers of spiritual life, "Behold he prayeth!" The increase of the kingdom of the Lord is to be sought for by daily prayer. And our Lord has taught us, by the most touching and beautiful similitude, to pray for the Holy Spirit, by whom alone Christ is revealed in our hearts as the hope of glory, and

by whose sweet influences we obtain "joy and peace in believing."

And there are numerous very gracious assurances, that, in answer to fervent and united prayers, there shall be a very abundant out-pouring of the Holy Spirit.

The restoration of the Lord's ancient people will be ushered in by prayer; for the Lord has promised that he will "set his hand again the second time to recover the remnant of his people, and gather them from all nations whither he hath scattered them," and that he will again "have mercy upon Zion." The language of all those who tenderly mourn over the desolations of Jerusalem, ho "take pleasure in her stones, and favour the dust thereof," will be, "Our heart's desire and prayer for Israel is, that they may be saved." O Lord, look upon thine ancient people. Remember thy promises made to Abraham, and Isaac, and Jacob. "Turn again, O Lord, the captivity of Zion. Turn again their captivity, O Lord, as the streams in the south," that she who is now desolate and sitteth on the ground, may arise, "shake herself from the dust," and lift up her head with joy!

Prayer will usher in that bright and glorious morning—that morning without clouds, when the Lord shall come to be glorified in his saints in the

great millennial day,—when the wonders of redeeming grace shall shine forth in all their splendour and glory,—when our eyes shall "see the king in his beauty: when the glorious Lord will be unto us a place of broad rivers and streams." Yes, that bright and glorious day will be preceded by a great, outpouring of the Holy Spirit, teaching all the families of the earth to call upon the Lord for the manifestation of his grace and of his glory. It will not be as in the day of Pentecost, when a few were met together in one place, and with one accord; but there will be a multitude who will meet together in all places, in the unity of the Spirit, who shall call upon the name of the Lord. Then "shall be revealed the abundance of peace and truth," and the "kingdoms of this world shall become the kingdoms of our Lord, and of his Christ;" and the unceasing prayer of all who look for his appearance is, "Even so, Come Lord Jesus."

As the advantages of prayer are so numerous, and the blessings which it obtains are so extensive, how highly ought we to appreciate the gracious influences of the Holy Spirit who alone can teach us to pray. How carefully ought we to attend to every motion of this "hidden fire," that "we grieve not the Holy Spirit," who first breathes into our soul the "breath of life," whereby we cry "Abba, Father," and, subsequently, "helps our infirmities," suggesting to us the matter of prayer;

and, not unfrequently, clothing it in that beautiful and prevailing language, which He alone has inspired, elevating the soul into a holy transport of joy and thanksgiving, or producing that deep humility of heart, that self-abasement, that "godly sorrow," which "worketh repentance not to be repented of," and then bestowing that cluster of heavenly fruits which never withers, nor ever cloys; those fruits of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

But let those who are living in neglect of prayer, know that they are despising the riches of His grace, who by precept and example taught, that "men ought always to pray and not to faint;"—and those who are restraining prayer before God, that they are wounding their own souls, and causing their spiritual enemies to triumph over them. Let us remember, that if there be any known guile in our hearts, God will not hear us. Amalek will assuredly prevail, unless the polluted garment, and the wedge of gold be removed away from us. May we cultivate a spirit of prayer, and then we shall find ourselves on all occasions turning to our God, and holding sweet communion with him.

The advantages of prayer are so admirably described by Bishop Hall, that they are here given in his own words:—

"He, that can truly pray, can never be truly

miserable. Of ourselves, we lie open to all evils: our rescue is from above: and what intercourse have we with heaven, but by our prayers? Our prayers are they that can deliver us from dangers, avert judgments, prevent mischiefs, procure blessings; that can obtain pardon for our sins, furnish us with strength against temptations, mitigate the extremity of our sufferings, sustain our infirmities, raise up our dejectedness, increase our graces, abate our corruptions, sanctify all good things to us, sweeten the bitterness of our afflictions, open the windows of heaven, shut up the bars of death, vanquish the power of hell. Pray; and be both safe and happy."

From a careful examination of the numerous examples which are presented to us, of the power and efficacy of believing prayer, and of the inestimable blessings which (through the Redeemer's intercession) it has obtained, we are taught that in answer to our earnest supplications, the Lord invariably bestows (though not always according to our hopes and anticipations) abundantly more than we ask or think; and that by attentively watching the operations of his hand in answer to our prayers and supplications, by "observing these things," even "we shall understand the loving-kindness of the Lord."

When we reflect how considerable a portion of

the Word of God is expressly on the subject of prayer, and when it is recollected that the Prayers of Enoch who walked with God, of Joseph whose "bow abode in strength," and of a numerous company of the holy and honourable of the Lord, have not been recorded, surely we may exclaim, adopting that truly sublime figure employed by the beloved disciple in reference to the works of our gracious Redeemer, that there are also many other prayers, "the which if they should be written every one, I suppose that even the World itself would not contain the books that should be written."

In concluding these few remarks, it is fervently hoped that the divine blessing will crown the sending forth of the "*Achievements of Prayer*," that it may refresh and animate the Lord's people, that it may have a tendency not only to enkindle the flame of personal piety, not only to confirm and strengthen the feeble knees; but to expand and brighten that flame of devotion which still burns but dimly on the altar of many a heart which has been presented as a sacrifice to the Lord; and of establishing the Believer in the delightful assurance that the Lord is the hearer and answerer of believing Prayer. And above all, that it may be instrumental in awakening an earnest desire, which shall cause us to cry mightily unto the Lord for that abundant outpouring of the

Holy Spirit, which shall "fill the Earth with the knowledge of the glory of the Lord, as the Waters cover the Sea."

As the first thought of this work was suggested to the mind of the Compiler several years ago, when hearing a Sermon on Prayer, surely to the Lord alone the praise should be given. Now therefore, O gracious Lord! as thou hast not permitted this thought to return to thee void, but hast accomplished with thy hand what thou hast caused to be desired by the heart, graciously look upon this portion of thy own Word,—own and bless it, and make it an abundant blessing to thy Church and People, and allow it to be presented to Thee at the footstool of thy throne of grace, as a memorial of thy loving-kindness, of thy condescension, and of thy love to one who is "not worthy of the least of all the mercies, and of all the truth which thou hast showed to him!" "May its defence be the munition of rocks," and may its "covert be, the shadow of thy wings."

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ACHIEVEMENTS OF PRAYER.

THE PRAYER OF ABRAHAM FOR THE PROMISED SEED.

GENESIS XV. 1—3.

AND the word of the Lord came unto Abraham in a vision, saying, Fear not, Abraham, I am thy shield and thy exceeding great reward.

And Abraham said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abraham said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

THE LORD'S ANSWER.

GENESIS XV. 4—6.

This shall not be thine heir: but he that shall come forth out of thine own bowels shall be thine heir. And he brought him

forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and He counted it to him for righteousness.

THE PRAYER OF ABRAHAM FOR ISHMAEL.

GENESIS xvii. 18.

And Abraham said unto God, O that Ishmael might live before thee!

THE LORD'S ANSWER.

GENESIS xvii. 20.

As for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac.

ABRAHAM'S INTERCESSION FOR SODOM.

GENESIS xviii. 23—25.

And Abraham stood before the Lord: and Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

THE LORD'S ANSWER.

GENESIS xviii. 26.

If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

GENESIS xviii. 27, 28.

And Abraham said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes: Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five?

THE LORD'S ANSWER.

GENESIS xviii. 28.

If I find there forty and five, I will not destroy it.

GENESIS xviii. 29.

And Abraham spake yet again, Peradventure there shall be forty found there.

THE LORD'S ANSWER.

GENESIS xviii. 29.

I will not do it for forty's sake.

GENESIS xviii. 30.

And Abraham said, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there.

THE LORD'S ANSWER.

GENESIS xviii. 30.

I will not do it, if I find thirty there.

GENESIS xviii. 31.

And Abraham said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there.

THE LORD'S ANSWER.

GENESIS xviii. 31.

I will not destroy it for twenty's sake.

GENESIS xviii. 32.

And Abraham said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there.

THE LORD'S ANSWER.

GENESIS xviii. 32, 33.

I will not destroy it for ten's sake. And the Lord went his way, as soon as he had

left communing with Abraham: and Abraham returned unto his place.

THE PRAYER OF LOT,

OCCASIONED BY HIS DELIVERANCE OUT OF SODOM.

GENESIS xix. 16—20.

And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city. And it came to pass, when they had brought them forth abroad, that He said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain lest thou be consumed.

And Lot said, Oh, not so my Lord: Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and

I die: Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live.

THE LORD'S ANSWER.

GENESIS xix. 21.

I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

THE PRAYER OF ABRAHAM'S SERVANT.

GENESIS xxiv. 1—14.

And Abraham was old, and well stricken in age: and the Lord had blessed Abraham in all things. And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: and I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell. But thou shalt go unto my country, and

to my kindred, and take a wife unto my son Isaac. And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest? And Abraham said unto him, Beware thou that thou bring not my son thither again. The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence. And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again. And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter. And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hands: and he arose, and went to Mesopotamia, unto the city of Nahor. And he made his camels

to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water.

And he said, O Lord God of my master Abraham, I pray thee, send me good speed this day, and show kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast showed kindness unto my master.

THE ANSWER TO THE PRAYER OF ABRAHAM'S SERVANT.

GENESIS xxiv. 15—27.

Before he had done speaking, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor,

Abraham's brother, with her pitcher upon her shoulder. And the damsel was very fair to look upon, a virgin: and she went down to the well, and filled her pitcher, and came up. And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking. And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels. And the man wondering at her held his peace, to wit whether the Lord had made his journey prosperous or not. And it came to pass as the camels, had done drinking, that the man took a golden ear-ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold; And said, Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in? And she said unto him, If

am the daughter of Bethuel the son of Milcah, which she bare unto Nahor. She said moreover unto him, We have both straw and provender enough, and room to lodge in.

And the man bowed down his head, and worshipped the Lord. And he said, Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the Lord led me to the house of my master's brethren. And Rebekah became Isaac's wife.

THE PRAYER OF ISAAC.

GENESIS XXV. 21.

And Isaac intreated the Lord for his wife because she was barren.

THE ANSWER TO ISAAC'S PRAYER.

GENESIS XXV. 21.

And the Lord was intreated of him.

THE PRAYER OF JACOB FOR DELIVERANCE FROM HIS BROTHER ESAU.

GENESIS xxxii. 9—12.

And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

THE ANSWER TO JACOB'S PRAYER.

GENESIS xxxiii. 1—11.

And Jacob lifted up his eyes, and looked, and behold, Esau came, and with him

four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. And he lifted up his eyes, and saw the women and the children; and said, Who are those with thee? And he said, The children which God hath graciously given thy servant. Then the handmaids came near, they and their children, and they bowed themselves. And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves. And he said, What meanest thou by all this drove which I met? And he said, These are to find grace in the sight of my lord. And Esau said, I have enough, my brother; keep that thou hast unto thyself.

And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it.

THE PRAYER AND WRESTLING OF JACOB FOR THE LORD'S BLESSING.

GENESIS xxxii. 26.

And Jacob said, I will not let thee go, except thou bless me.

THE LORD'S ANSWER.

GENESIS xxxii. 27—30.

What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And he blessed him there.

And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

THE PRAYER OF THE CHILDREN OF ISRAEL BY REASON OF THEIR BONDAGE.

Exodus ii. 23.

And the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.

THE ANSWER TO THEIR PRAYER.

Exodus ii. 24, 25.

And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them.

Exodus iii. 7—9.

And the Lord said unto Moses, I have surely seen the affliction of my people which are in Egypt, and have heard their

cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey.

Now, therefore, behold the cry of the children of Israel is come unto me; and I have also seen the oppression wherewith the Egyptians oppress them.

EXODUS vi. 1—8.

Then the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh; for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. And God spake unto Moses, and said unto him, I am the Lord: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known by them. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard

the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments; and I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the Lord.

THE SONG OF MOSES,

IN THE DAY THAT THE LORD DELIVERED ISRAEL OUT OF THE HAND OF THE EGYPTIANS.

EXODUS XV. 1—21.

Then sang Moses and the children of Israel this song unto the Lord, and spake,

saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him. The Lord is a man of war: the Lord is his name. Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea. The depths have covered them: they sank into the bottom as a stone. Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble. And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon

them; I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? Thou stretchedst out thy right hand, the earth swallowed them. Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation. The people shall hear, and be afraid; sorrow shall take hold on the inhabitants of Palestina. Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them, by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O Lord, till the people pass over, which thou hast purchased. Thou shalt bring them in and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for

thee to dwell in, in the Sanctuary, O Lord, which thy hands have established. The Lord shall reign for ever and ever. For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.

And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after with timbrels and with dances. And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

THE PRAYER OF MOSES AT THE WATERS OF MARAH.

EXODUS XV. 23, 25.

And when the children of Israel came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore the name of it was called Marah.

And Moses cried unto the Lord:

THE ANSWER TO MOSES' PRAYER.

EXODUS xv. 25.

And the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet.

BY THE HOLDING UP OF MOSES' HANDS, AMALEK IS OVERCOME.

EXODUS xvii. 11, 13.

And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword.

THE PRAYER OF MOSES,

FOR THE PEOPLE AFTER THEY HAD TRANSGRESSED IN MAKING A MOLTEN CALF.

Exodus xxxii. 7—13.

And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. And the Lord said unto Moses, I have seen this people, and, behold, it is a stiff-necked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swearest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.

THE ANSWER TO MOSES' PRAYER.

EXODUS xxxii. 14.

And the Lord repented of the evil which he thought to do unto his people.

THE FURTHER PRAYER OF MOSES FOR THE PEOPLE.

EXODUS xxxii. 30—32.

And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto

the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin, and if not, blot me, I pray thee, out of thy book which thou hast written.

THE LORD'S ANSWER.

Exodus xxxii. 33, 34.

And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.

THE PRAYER OF MOSES,

BESEECHING THE LORD TO SHOW HIM HIS WAY.

Exodus xxxiii. 12, 13.

And Moses said unto the Lord, See, thou sayest unto me, Bring up this people;

and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now, therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight; and consider that this nation is thy people.

THE LORD'S ANSWER.

Exodus xxxiii. 14.

My presence shall go with thee, and I will give thee rest.

THE PRAYER OF MOSES,

BESEECHING THE LORD TO LET HIS PRESENCE GO WITH HIM AND THE PEOPLE.

Exodus xxxiii. 15, 16.

And Moses said, If thy presence go not with me, carry us not up hence. For wherein shall it be known here, that I and thy people have found grace in thy sight? is it not in that thou goest with us? So

shall we be separated, I and thy people, from all the people that are upon the face of the earth.

THE LORD'S ANSWER.

Exodus xxxiii. 17.

I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

THE PRAYER OF MOSES,

BESEECHING THE LORD TO SHOW HIM HIS GLORY.

Exodus xxxiii. 18.

And Moses said, I beseech thee, show me thy glory.

THE LORD'S ANSWER.

Exodus xxxiii. 19—23.

I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And he said, Thou canst not see my face; for

there shall no man see me, and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock; and it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

THE NAME OF THE LORD PROCLAIMED.

EXODUS xxxiv. 5—7.

And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation.

THE PRAYER OF MOSES FOR THE PEOPLE, WHEN THEIR COMPLAININGS HAD PROVOKED THE LORD'S ANGER.

NUMBERS xi. 1, 2.

And when the people complained, it displeased the Lord: and the Lord heard it; and his anger was kindled; and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp. And the people cried unto Moses.

And when Moses prayed unto the Lord, the fire was quenched.

THE PRAYER OF MOSES, COMPLAINING OF HIS CHARGE.

NUMBERS xi. 14.

And Moses said unto the Lord, I am not able to bear all this people alone, because it is too heavy for me.

THE LORD'S ANSWER.

NUMBERS xi. 16, 17.

And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them into the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

THE PRAYER OF MOSES FOR MIRIAM.

NUMBERS xii. 1, 9—13.

And Miriam and Aaron spake against Moses, and the anger of the Lord was kindled against them; and the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow. And Aaron said unto Moses, I

beseech thee lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

And Moses cried unto the Lord, saying, Heal her now, O Lord, I beseech thee.

THE LORD'S ANSWER.

NUMBERS xii. 14.

And the Lord said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? Let her be shut out from the camp seven days, and after that let her be received in again.

THE INTERCESSION OF MOSES FOR THE PEOPLE.

NUMBERS xiv. 11—19.

And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have showed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier

than they. And Moses said unto the Lord, Then the Egyptians shall hear it, (for thou broughtest up this peeple in thy might from among them;) and they will tell it to the inhabitants of this land: for they have heard that thou Lord art among this people, that thou Lord art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night. Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, because the Lord was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.

And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long suffering and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this people according

unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.

THE LORD'S ANSWER.

NUMBERS xiv. 20—21.

And the Lord said, I have pardoned according to thy word: but as truly as I live, all the earth shall be filled with the glory of the Lord.

THE PRAYER OF MOSES AND AARON, OCCASIONED BY THE REBELLION OF KORAH, DATHAN, AND ABIRAM.

NUMBERS xvi. 20—22.

And the Lord spake unto Moses and unto Aaron, saying, Separate yourselves from among this congregation, that I may consume them in a moment.

And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

THE LORD'S ANSWER.

NUMBERS xvi. 23—33.

And the Lord spake unto Moses, saying, Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him. And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children. And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me. But if the Lord make a new

thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit: then ye shall understand that these men have provoked the Lord. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them. And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They and all that appertained unto them went down alive into the pit, and the earth closed upon them, and they perished from among the congregation.

THE VOW OF THE CHILDREN OF ISRAEL.

NUMBERS xxi. 1, 2.

And when king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took some of

them prisoners. And Israel vowed a vow unto the Lord, and said if thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

THE LORD'S ANSWER

NUMBERS xxi. 3.

And the Lord hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities; and he called the name of the place Hormah.

THE PRAYER OF MOSES, WHEN THE PEOPLE WERE BITTEN BY FIERY SERPENTS.

NUMBERS xxi. 4—7.

And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way. And the people spake against God, and

against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people.

THE LORD'S ANSWER.

NUMBERS xxi. 8, 9.

And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

THE SONG OF MOSES.

DEUT. xxxii. 1—43.

Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: Because I will publish the name of the Lord: ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he. They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation. Do ye thus requite the Lord, O foolish people and unwise? Is not he thy father that hath bought thee? hath he not made thee, and established thee? Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when he

separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; So the Lord alone did lead him, and there was no strange god with him. He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock: Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape. But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness: then he forsook God which made him, and lightly

esteemed the Rock of his salvation. They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. And when the Lord saw it, he abhorred them, because of the provoking of his sons, and of his daughters. And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith. They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities; and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation. For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. I will heap mischiefs upon

them; I will spend mine arrows upon them. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs. I said, I would scatter them into corners, I would make the remembrance of them to cease from among men: Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the Lord hath not done all this. For they are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up? For their rock is not as our Rock, even our enemies themselves being judges. For

their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: Their wine is the poison of dragons, and the cruel venom of asps. Is not this laid up in store with me, and sealed up among my treasures? To me belongeth vengeance, and recompense: their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste. For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left. And he shall say, Where are their gods, their rock in whom they trusted, Which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be your protection. See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and say, I live for ever. If I whet my glittering sword, and mine hand

take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh: and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. Rejoice, O ye nations, with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.

THE PRAYER OF JOSHUA,

WHEN ISRAEL HAD COMMITTED A TRESPASS IN THE ACCURSED THING, SO THAT THEY COULD NOT STAND BEFORE THEIR ENEMIES.

JOSHUA vii. 1—9.

But the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the Lord was kindled against the children

of Isarel. And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai. And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labour thither; for they are but few. So there went up thither of the people about three thousand men: and they fled before the men of Ai. And the men of Ai smote of them about thirty and six men: for they chased them from before the gate even unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water.

And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the eventide, he and the elders of Israel, and put dust upon their heads.

And Joshua said, Alas, O Lord God, wherefore hast thou at all brought this

people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan! O Lord, what shall I say, when Israel turneth their backs before their enemies! For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

THE LORD'S ANSWER.

JOSHUA vii. 10—15.

And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they

were accursed: neither will I be with you any more, except ye destroy the accursed from among you. Up, sanctify the people, and say, Sanctify yourselves against to-morrow: for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you. In the morning therefore ye shall be brought according to your tribes: and it shall be, that the tribe which the Lord taketh shall come according to the families thereof; and the family which the Lord shall take shall come by housholds; and the houshold which the Lord shall take shall come man by man. And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel.

THE PRAYER OF JOSHUA.

JOSHUA X. 12.

Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

THE ANSWER TO JOSHUA'S PRAYER.

JOSHUA X. 13, 14.

And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel.

THE PRAYER OF THE CHILDREN OF ISRAEL FOR DELIVERANCE FROM THE KING OF MESOPOTAMIA.

JUDGES iii. 7, 8.

And the children of Israel did evil again in the sight of the Lord, and forgat the Lord their God, and served Baalim and the groves. Therefore the anger of the Lord was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of Mesopotamia: and the children of Israel served Chushan-rishathaim eight years.

THE LORD'S ANSWER.

JUDGES iii. 9—11.

When the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb's younger brother. And the Spirit of the Lord came upon him, and he judged Israel, and went out to war: and the Lord delivered Chushan-rishathaim king of Mesopotamia into his hand; and his hand pre-

vailed against Chushan-rishathaim. And the land had rest forty years.

THE PRAYER OF THE CHILDREN OF ISRAEL FOR DELIVERANCE FROM JABIN KING OF CANAAN.

JUDGES iv. 1—3.

And the children of Israel again did evil in the sight of the Lord, when Ehud was dead. And the Lord sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles.

And the children of Israel cried unto the Lord: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

THE ANSWER TO THE PRAYER OF THE CHILDREN OF ISRAEL.

JUDGES iv. 4—15.

And Deborah, a prophetess, judged Israel at that time. And the children of

Israel came up to her for judgment. And she sent and called Barak the son of Abinoam, and said unto him, Hath not the Lord God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand. And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go. And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the Lord shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon. And Deborah said unto Barak, Up; for this is the day in which

the Lord hath delivered Sisera in thine hand: is not the Lord gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him. And the Lord discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak.

And the Lord subdued Jabin, the king of Canaan, before the children of Israel. And the hand of the children of Israel prospered, and prevailed against the king of Canaan, until they had destroyed him.

THE SONG OF DEBORAH AND BARAK.

JUDGES v. 1—31.

Then sang Deborah and Barak the son of Abinoam on that day, saying, Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves. Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the Lord; I will sing praise to the Lord God of Israel. Lord, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the *earth* trembled, and the heavens dropped,

the clouds also dropped water. The mountains melted from before the Lord, even that Sinai from before the Lord God of Israel. In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied and the traveller walked through byways. The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel. They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel? My heart is tóward the governors of Israel, that offered themselves willingly among the people. Bless ye the Lord. Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way. They that are delivered from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the Lord, even the righteous acts toward the inhabitants of his villages in Israel: then shall the people of the Lord go down to the gates. Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity cap-

tive, thou son of Abinoam. Then he made him that remaineth have dominion over the nobles among the people: the Lord made me have dominion over the mighty. Out of Ephraim was there a root of them against Amalek: after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer. And the princes of Issachar were with Deborah; even Issachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuben there were great thoughts of heart. Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben there were great searchings of heart. Gilead abode beyond Jordan: and why did Dan remain in ships? Asher contiuued on the sea-shore, and abode in his breaches. Zebulun and Naphtali were a people that jeoparded their lives unto the death in the high places of the field. The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of

money. They fought from heaven; the stars in their courses fought against Sisera. The river of Kishon swept them away, that ancient river, the river of Kishon. O my soul, thou hast trodden down strength. Then were the horsehoofs broken by the means of the prancings, the prancings of their mighty ones. Curse ye, Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty. Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent. He asked water, and she gave him milk; she brought forth butter in a lordly dish. She put her hand to the nail, and her right hand to the workman's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples. At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead. The mother of Sisera looked out at a window, and cried

through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariot? Her wise ladies answered her, yea, she returned answer to herself. Have they not sped? have they not divided the prey; to every man a damsel or two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, meet for the necks of them that take the spoil? So let all thine enemies perish, O Lord: but let them that love him be as the sun when he goeth forth in his might. And the land had rest forty years.

THE PRAYER OF THE CHILDREN OF ISRAEL WHEN OPPRESSED BY THE MIDIANITES.

JUDGES vi. 1—6.

And the children of Israel did evil in the sight of the Lord: and the Lord delivered them into the hand of Midian seven years. And the hand of Midian prevailed against Israel: and because of the Mi-

dianites the children of Israel made them the dens which are in the mountains, and caves, and strong holds. And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them: And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass. For they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it. And Israel was greatly impoverished because of the Midianites.

And the children of Israel cried unto the Lord.

THE ANSWER TO THEIR PRAYER.

JUDGES vi. 7—10.

When the children of Israel cried unto the Lord, the Lord sent a prophet unto the children of Israel, which said unto them,

Thus saith the Lord God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage; And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land: And I said unto you, I am the Lord your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

THE PRAYER OF GIDEON.

JUDGES vi. 11—13.

And there came an angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash the Abi-ezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites. And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valour.

And Gideon said unto him, Oh my Lord, if the Lord be with us, why then

is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord has forsaken us, and delivered us into the hands of the Midianites.

THE LORD'S ANSWER.

JUDGES vi. 14.

And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

JUDGES vi. 15.

And Gideon said, Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house.

THE LORD'S ANSWER.

JUDGES vi. 16.

And the Lord said unto him, Surely I

will be with thee, and thou shalt smite the Midianites as one man.

JUDGES vi. 17.

And Gideon said, If now I have found grace in thy sight, then show me a sign that thou talkest with me. Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee.

THE LORD'S ANSWER.

JUDGES vi. 18.

I will tarry until thou come again.

JUDGES vi. 19—22.

And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it. And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth, and he did so. Then the angel of the Lord put forth the end of the staff

that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight. And when Gideon perceived that he was an angel of the Lord, Gideon said; Alas, O Lord God, for because I have seen an angel of the Lord face to face.

JUDGES vi. 23, 24.

And the Lord said unto him, Peace be unto thee; fear not: thou shalt not die. Then Gideon built an altar there unto the Lord, and called it Jehovah-shalom.

JUDGES vi. 34—37.

And the Spirit of the Lord came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him. And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

And Gideon said unto God, If thou wilt

save Israel by mine hand, as thou hast said, Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said.

THE ANSWER TO GIDEON'S PRAYER.

JUDGES vi. 38.

And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water.

JUDGES vi. 39.

And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

JUDGES vi. 40.

And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

THE PRAYER OF THE CHILDREN OF ISRAEL WHEN OPPRESSED BY THE PHILISTINES.

JUDGES x. 6—10.

And the children of Israel did evil again in the sight of the Lord, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the Lord, and served not him And the anger of the Lord was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon. And that year they vexed and oppressed the children of Israel eighteen years, all the children of Israel that were on the other side Jordan in the land of the Amorites, which is in Gilead. Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

And the Children of Israel cried unto

the Lord, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

THE ANSWER TO THEIR PRAYER.

JUDGES x. 11—14.

And the Lord said unto the children of Israel, Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines? The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hands. Yet ye have forsaken me, and served other gods; wherefore I will deliver you no more. Go and cry unto the gods which ye have chosen, let them deliver you in the time of your tribulation.

JUDGES x. 15.

And the children of Israel said unto the Lord, We have sinned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day. And they put away the strange gods from among them, and served the Lord.

JUDGES x. 16.

And his soul was grieved for the misery of Israel.

JUDGES, x. 17.

Then the children of Ammon were gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in Mizpeh.

JUDGES xi. 29.

Then the Spirit of the Lord came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon.

And the Lord delivered them into his hands.

THE PRAYER OF MANOAH.

JUDGES xiii. 1—8.

And the children of Israel did evil again in the sight of the Lord; and the Lord delivered them into the hands of the Philistines forty years. And there was a certain man of Zorah, of the family of the

Danites, whose name was Manoah; and his wife was barren, and bare not. And the angel of the Lord appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son. Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines. Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name: But he said unto me, Behold, thou shalt conceive, and bear a son: and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death.

Then Manoah entreated the Lord, and

said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.

THE ANSWER TO MANOAH'S PRAYER.

JUDGES xiii. 9—25.

And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her. And the woman made haste, and ran, and showed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day. And Manoah arose, and went after his wife, and came to the man, and said unto him, art thou the man that spakest unto the woman? And he said, I am. And Manoah said, Now let thy words come to pass. How shall we order the child, and how shall we do unto him? And the angel of the Lord said unto Manoah, Of all that I said unto the woman let her beware. She may not eat of any thing

that cometh of the vine, neither let her drink wine nor strong drink, nor eat any unclean thing: all that I commanded her let her observe. And Manoah said unto the angel of the Lord, I pray thee, let us detain thee, until we shall have made ready a kid for thee. And the angel of the Lord said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the Lord. For Manoah knew not that he was an angel of the Lord. And Manoah said unto the angel of the Lord, What is thy name, that when thy sayings come to pass we may do thee honour? And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it is secret? So Manoah took a kid with a meat offering, and offered it upon a rock unto the Lord: and the angel did wonderously; and Manoah and his wife looked on. For it came to pass, that when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar. And Manoah and his wife looked on it,

and fell on their faces to the ground. But the angel of the Lord did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the Lord. And Manoah said unto his wife, We shall surely die, because we have seen God. But his wife said unto him, If the Lord were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have showed us all these things, nor would as at this time have told us such things as these. And the woman bare a son, and called his name Samson: and the child grew, and the Lord blessed him. And the spirit of the Lord began to move him at times in the camp of Dan.

THE PRAYER OF SAMSON.

JUDGES XV. 14—18.

And when Samson came unto Lehi, the Philistines shouted against him: and the Spirit of the Lord came mightily upon him, and the cords that were upon his

arms became as flax that was burnt with fire, and his bands loosed from off his hands. And he found a new jawbone of an ass, and put forth his hand and took it, and slew a thousand men therewith.

And he was sore athirst, and called on the Lord, and said,

Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?

THE ANSWER TO SAMSON'S PRAYER.

JUDGES xv. 19.

But God clave a hollow place which was in Lehi, and there came water thereout; and when he had drunk, his spirit came again, and he revived.

THE PRAYER OF SAMSON FOR STRENGTH,

WHEN THE PHILISTINES HAD BROUGHT HIM OUT OF THE PRISON-HOUSE TO MAKE SPORT OF HIM.

JUDGES xvi. 21—30.

And the Philistines took Samson, and put out his eyes, and brought him down

to Gaza, and bound him with fetters of brass; and he did grind in the prison house. Howbeit the hair of his head began to grow again after he was shaven. Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, our God hath delivered Samson our enemy into our hand. And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us. And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport: and they called for Samson out of the prison-house; and he made them sport: and they set him between the pillars. And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them. Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men

and women, that beheld while Samson made sport.

And Samson called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. And Samson said, Let me die with the Philistines.

THE ANSWER TO SAMSON'S PRAYER.

JUDGES xvi. 30.

And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life.

THE PRAYER OF HANNAH.

1 Sam. i. 1—17.

Now there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name was Elkanah. And he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children. And this man went up out of his city yearly to worship and to sacrifice unto the Lord of hosts in Shiloh. And when the time was that Elkanah offered, he gave to Peninhah his wife, and to all her sons and her daughters, portions: but unto Hannah he gave a worthy portion; for he loved Hannah: but the Lord had shut up her womb. And her adversary also provoked her sore, for to make her fret, because the Lord had shut up her womb. And as he did so year by year, when she went up to the house of the Lord, so she provoked her; therefore she wept, and did not eat. Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not?

and why is thy heart grieved? am not I better to thee than ten sons? So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the Lord.

And she was in bitterness of soul, and prayed unto the Lord, and wept sore. And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head. And it came to pass, as she continued praying before the Lord, that Eli marked her mouth. Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee. And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink,

but have poured out my soul before the Lord. Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto. Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him.

THE ANSWER TO HANNAH'S PRAYER.

1 Sam. i. 19, 20, 24—28.

And the Lord remembered Hannah, and she bare a son and called his name Samuel, saying, Because I have asked him of the Lord. And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh: and the child was young. And they slew a bullock, and brought the child to Eli. And she said, Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord. For this child I prayed; and the Lord hath given me my petition which I asked of him: therefore

also I have lent him unto the Lord. And he worshipped the Lord there.

HANNAH'S SONG OF THANKSGIVING.

1 Sam. ii. 1—10.

And Hannah prayed, and said, My heart rejoiceth in the Lord, mine horn is exalted in the Lord; my mouth is enlarged over mine enemies; because I rejoice in thy salvation. There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God. Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed. The bows of the mighty men are broken, and they that stumbled are girded with strength. They that were full have hired out themselves for bread: and they that were hungry ceased: so that the barren hath born seven: and she that hath many children is waxed feeble. The Lord killeth, and maketh alive; he bringeth down to the grave, and *bringeth up*. The Lord maketh poor, and

maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath set the world upon them. He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.

THE PRAYER OF SAMUEL FOR THE DELIVERANCE OF ISRAEL OUT OF THE HAND OF THE PHILISTINES.

1 Sam. vii. 3—9.

And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the

Lord, and serve him only: and he will deliver you out of the hand of the Philistines. Then the children of Israel did put away Baalim and Ashtaroth, and served the Lord only. And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord. And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord. And Samuel judged the children of Israel in Mizpeh. And when the Philistines heard that the children of Israel were gathered together in Mizpeh, the Lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines. And the children of Israel said to Samuel, Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines. And Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the Lord: and Samuel cried unto the Lord for Israel.

THE ANSWER TO SAMUEL'S PRAYER.

1 Sam. vii. 9—12.

And the Lord heard him. And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel. And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-car. Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us.

THE PRAYER OF SAMUEL WHEN ISRAEL REQUESTED HIM TO GIVE THEM A KING.

1 Sam. viii. 1—6.

And it came to pass when Samuel was old, that he made his sons judges over Israel. And they walked not in his ways, but turned aside after lucre, and took

bribes, and perverted judgment. Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.

But the thing displeased Samuel, when they said, give us a king to judge us. And Samuel prayed unto the Lord.

THE LORD'S ANSWER.

1 Sam. viii. 7—9.

And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. Now therefore hearken unto their voice: howbeit yet protest solemnly unto them,

and show them the manner of the king that shall reign over them.

THE PRAYER OF SAMUEL FOR THUNDER AND RAIN IN THE TIME OF WHEAT HARVEST.

1 Sam. xii. 16—18.

Now therefore stand and see this great thing, which the Lord will do before your eyes. Is it not wheat harvest to-day? I will call unto the Lord, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the Lord, in asking you a king. So Samuel called unto the Lord.

THE LORD'S ANSWER.

1 Sam. xii. 18—25.

And the Lord sent thunder and rain that day: and all the people greatly feared the Lord and Samuel. And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not:

for we have added unto all our sins this evil, to ask us a king. And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the Lord, but serve the Lord with all your heart; and turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain. For the Lord will not forsake his people for his great name's sake; because it hath pleased the Lord to make you his people. Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way: only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

THE PRAYER OF DAVID WHEN THE AMALEKITES HAD INVADED ZIKLAG.

1 Sam. xxx. 1—8.

And it came to pass, when David and his men were come to Ziklag on the third

day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire: And had taken the women captives, that were therein: they slew not any, either great or small, but carried them away, and went on their way. So David and his men came to the city, and, behold, it was burned with fire; and their wives, and their sons, and their daughters, were taken captives.

Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep. And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite. And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: But David encouraged himself in the Lord his God. And David said to Abiathar the priest, Abimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David. And David enquired at the Lord, saying, Shall I pursue after this troop?

THE ANSWER TO DAVID'S PRAYER.

1 Sam. xxx. 8—19.

Pursue; for thou shalt surely overtake them, and without fail recover all. So David went, he and the six hundred men that were with him, and came to the brook Besor, where those that were left behind stayed. But David pursued, he and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook Besor. And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water; And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk any water, three days and three nights. And David said unto him, To whom belongest thou? and whence art thou? And he said, I am a young man of Egypt, servant to an Amalekite; and my master left me, because three days agone I fell sick. We made an invasion upon the south of

the Cherethites, and upon the coast which belongeth to Judah, and upon the south of Caleb; and we burned Ziklag with fire. And David said unto him, Canst thou bring me down unto this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company. And when he had brought him down, behold, they were spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah. And David smote them from the twilight even unto the evening of the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled. And David recovered all that the Amalekites had carried away: and David rescued his two wives. And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any thing that they had taken to them: David recovered all.

THE DESIRE OF DAVID'S HEART TO BUILD A HOUSE FOR THE LORD TO DWELL IN.

2 Sam. vii. 1—3.

And it came to pass, when the king sat in his house, and the Lord had given him rest round about from all his enemies; that the king said unto Nathan the prophet.

See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.

And Nathan said to the king, Go, do all that is in thine heart; for the Lord is with thee.

THE LORD'S ANSWER BY NATHAN THE PROPHET.

2 Sam. vii. 5—17.

Go and tell my servant David, Thus saith the Lord, Shalt thou build me an house for me to dwell in? Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. In all the places wherein I have walked with all the

children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar? Now therefore so shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel: And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed

out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart away from him, as I took it from Saul whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. According to all these words, and according to all this vision, so did Nathan speak unto David.

DAVID'S PRAYER AND THANKSGIVING.

2 Sam. vii. 18—29.

Then went king David in, and sat before the Lord, and he said, Who am I, O Lord God? and what is my house, that thou has brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come.

And is this the manner of man, O Lord God? And what can David say more unto thee? for thou, Lord God, knowest thy servant. For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them. Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemest to thee from Egypt, from the nations and their gods? For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, Lord, art become their God. And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said. And let thy name be magnified for ever, saying, The Lord of hosts is the

God over Israel: and let the house of thy servant David be established before thee. For thou, O Lord of hosts, God of Israel, has revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee. And now, O Lord God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant: therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever.

THE PRAYER OF DAVID WHEN HE WENT UP WEEPING BY THE ASCENT OF MOUNT OLIVET.

2 Sam. xv. 30, 31.

And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that was

with him covered every man his head, and they went up, weeping as they went up.

And David said, O Lord, I pray thee, turn the counsel of Ahithophel into foolishness.

THE COUNSEL OF AHITHOPHEL IS DEFEATED BY HUSHAI.

2 Sam. xvii. 14.

And Absalom and all the men of Israel said, the counsel of Hushai is better than the counsel of Ahithophel. For the Lord had appointed to defeat the good counsel of Ahithophel.

THE PRAYER OF DAVID AFTER HE HAD TRANSGRESSED IN NUMBERING ISRAEL AND JUDAH.

2 Sam. xxiv. 1—4, 10.

And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number

Israel and Judah. For the king said to Joab the captain of the host, which was with him, Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people. And Joab said unto the king, Now the Lord thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing? Notwithstanding, the king's word prevailed against Joab.

And David's heart smote him after that he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done: and now, I beseech thee, O Lord, take away the iniquity of thy servant; for I have done very foolishly.

THE ANSWER TO DAVID'S PRAYER.

2 Sam. xxiv. 11—16.

The word of the Lord came unto the prophet Gad, David's seer, saying, Go and say unto David, Thus saith the Lord,

I offer thee three things; choose the one of them, that I may do it unto thee. So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three day's pestilence in thy land? now advise, and see what answer I shall return to him that sent me. And David said unto Gad, I am in a great strait: let us fall now into the hand of the Lord; for his mercies are great: and let me not fall into the hand of man. So the Lord sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba seventy thousand men. And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, it is enough: stay now thine hand. And the angel of the Lord was by the threshing place of Araunah the Jebusite.

THE PRAYER OF DAVID AT THE THRESHING-FLOOR OF ARAUNAH THE JEBUSITE.

2 Sam. xxiv. 17.

And David spake unto the Lord when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.

THE LORD'S ANSWER.

2 Sam. xxiv. 18—25.

And Gad came that day to David, and said unto him, Go up, rear an altar unto the Lord in the threshing floor of Araunah the Jebusite. And David, according to the saying of Gad, went up as the Lord commanded. And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground. And Araunah

said, Wherefore is my lord the king come to his servant? And David said, To buy the threshing floor of thee, to build an altar unto the Lord, that the plague may be stayed from the people. And Araunah said unto David, Let my lord the king take and offer up what seemeth good unto him: behold, here be oxen for burnt sacrifice, and threshing instruments, and other instruments of the oxen for wood. All these things did Araunah, as a king, give unto the king.

And Araunah said unto the king, The Lord thy God accept thee.

And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshing floor and the oxen for fifty shekels of silver. And David built there an altar unto the Lord, and offered burnt offerings and peace offerings. So the Lord was intreated for the land, and the plague was stayed from Israel.

THE PRAYER OF SOLOMON FOR WISDOM, WHEN THE LORD APPEARED TO HIM IN GIBEON.

1 Kings iii. 5—10.

In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee. And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

And the speech pleased the Lord, that Solomon had asked this thing.

ANSWER TO SOLOMON'S PRAYER.

1 Kings iii. 11—14.

And God said unto him, because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

1 Kings iv. 29—31.

And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt; for he was wiser than all men.

THE PRAYER OF SOLOMON AT THE DEDICATION OF THE TEMPLE.

1 Kings viii. 1—54.

Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the Lord out of the city of David, which is Zion. And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month. And all the elders of Israel came, and the priests took up the ark. And they brought up the ark of the

Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up. And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims. For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above. And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen without: and there they are unto this day. There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt. And it came to pass, when the priests were come out of

the holy place, that the cloud filled the house of the Lord. So that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord.

Then spake Solomon, The Lord said that he would dwell in the thick darkness. I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.

And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood:) and he said, Blessed be the Lord God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled it, saying, Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose David to be over my people Israel. And it was in the heart of David my father to build an house for the name of the Lord God of Israel. And the Lord said unto David my father, Whereas, it was in thine heart to build an

house unto my name, thou didst well that it was in thine heart. Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name. And the Lord hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the Lord promised, and have built an house for the name of the Lord God of Israel. And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt.

And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven: and he said, Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart: who hast kept with thy servant David my father that thou promisedst him: thou speakest also with thy mouth,

and hast fulfilled it with thine hand, as it is this day. Therefore now, Lord God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel: so that thy children take heed to their way, that they walk before me as thou hast walked before me. And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father. But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to-day: that thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place. And hearken thou to the supplication of thy servant,

and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house: then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head: and justifying the righteous, to give him according to his righteousness.

When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house: then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin,

when thou afflictest them: then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpiller; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be; what prayer and supplication soever be made, by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house: then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;) that they may fear thee all the days that they live in the land which thou gavest unto our fathers. Moreover concerning a *stranger, that* is not of thy people Israel,

but cometh out of a far country for thy name's sake; (for they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house; hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name.

If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the Lord toward the city which thou hast chosen, and toward the house that I have built for thy name: then hear thou in heaven their prayer and their supplication, and maintain their cause. If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near; yet if they shall be-

think themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned and have done perversely, we have committed wickedness; and so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name; then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause, and forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them: for they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron: that thine eyes may be open unto

the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee. For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God. And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven.

THE LORD'S ANSWER.

1 Kings ix. 3.

I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.

THE PRAYER OF A PROPHET FOR THE RESTORATION OF JEROBOAM'S WITHERED HAND.

1 Kings xiii. 6.

And the king said unto the man of God, Intreat now the face of the Lord thy God, and pray for me that my hand may be restored me again. And the man of God besought the Lord.

THE ANSWER TO HIS PRAYER.

1 Kings xiii. 6.

And the king's hand was restored him again, and became as it was before.

THE PRAYER OF ELIJAH.

1 Kings xvii. 1.

And Elijah said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

James v. 17.

And it rained not by the space of three years and six months.

JAMES v. 18.

And Elijah prayed again.

And the heaven gave rain; and the earth brought forth her fruit.

THE PRAYER OF ELIJAH FOR THE RESTORATION OF THE WIDOW'S SON.

1 KINGS xvii. 20, 21.

And Elijah cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again.

THE ANSWER TO ELIJAH'S PRAYER.

1 KINGS xvii. 22.

And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived.

THE PRAYER OF ELIJAH ON MOUNT CARMEL.

1 Kings xviii. 36, 37.

And it came to pass, at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.

THE LORD'S ANSWER.

1 Kings xviii. 38, 39.

Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces; and they said, the Lord, he is the God; the Lord, he is the God.

THE PRAYER OF ELISHA, FOR THE RESTORATION OF THE SHUNAMITE'S SON.

2 Kings iv. 32—35.

And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the Lord.

And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro: and went up, and stretched himself upon him.

THE ANSWER TO ELISHA'S PRAYER.

2 Kings iv. 35.

And the child sneezed seven times, and the child opened his eyes.

THE PRAYER OF ELISHA.

2 Kings vi. 13—17.

And the king of Syria said, Go and spy where Elisha is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan. Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see.

THE LORD'S ANSWER.

2 Kings vi. 17.

And the Lord opened the eyes of the young man; and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha.

HEZEKIAH SENDETH TO ISAIAH TO PRAY FOR THE REMNANT OF JUDAH.

2 Kings xviii. 17—25.

And the king of Assyria sent Tartan and Rabsaris and Rab-shakeh from Lachish to king Hezekiah, with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field. And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder. And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? Thou sayest, (but they are but vain words,) I have counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me? Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt, on which if a man

lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust in him. But if ye say unto me, We trust in the Lord our God: is not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem. Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them. How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? Am I now come up without the Lord against this place to destroy it? The Lord said to me, Go up against this land and destroy it.

2 Kings xix. 1—5.

And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord. And he sent Eliakim, which was over the household,

and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet, the son of Amoz. And they said unto him, Thus saith Hezekiah, This day is a day of trouble and of rebuke, and blasphemy: for the children are come to the birth, and there is not strength to bring forth. It may be the Lord thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that are left. So the servants of King Hezekiah came to Isaiah.

THE LORD'S ANSWER BY ISAIAH

2 Kings xix. 6—8.

And Isaiah said unto them, Thus shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumour, and shall re-

turn to his own land; and I will cause him to fall by the sword in his own land. So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he had departed from Lachish.

THE PRAYER OF HEZEKIAH, WHEN HE SPREAD THE LETTER OF THE KING OF ASSYRIA BEFORE THE LORD.

2 Kings xix. 9—19.

And Rab-shakeh sent messengers again unto Hezekiah, saying, Thus shall ye speak to Hezekiah king of Judah, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelasar? Where is the king of

Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the Lord, and spread it before the Lord.

And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Lord, bow down thine ear, and hear: open, Lord, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God. Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands; and have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only.

THE LORD'S ANSWER, BY ISAIAH THE PROPHET.

2 Kings xix. 20—37.

Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard. This is the word that the Lord hath spoken concerning him; The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel. By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel. I have digged and drunk strange

waters, and with the sole of my feet have I dried up all the rivers of besieged places. Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps. Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the house tops, and as corn blasted before it be grown up. But I know thy abode, and thy going out, and thy coming in, and thy rage against me. Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest. And this shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof. And the remnant that is escaped of the house of

Judah shall yet again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this.

Therefore, thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city, to save it, for mine own sake, and for my servant David's sake.

And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him

with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.

THE PRAYER OF HEZEKIAH

FOR THE PARDON OF THOSE WHO HAD EATEN OF THE PASSOVER, BUT WHO HAD NOT BEEN CLEANSED ACCORDING TO THE PURIFICATION OF THE SANCTUARY.

2 CHRON. XXX. 17—19.

For there were many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the Lord. For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary.

THE LORD'S ANSWER.

2 Chron. xxx. 20.

And the Lord hearkened to Hezekiah, and healed the people.

THE PRAYER OF HEZEKIAH IN HIS SICKNESS.

2 Kings xx. 1—3.

And Hezekiah was sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die and not live. Then he turned his face to the wall, and prayed unto the Lord, saying, I beseech thee O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

THE LORD'S ANSWER.

2 Kings xx. 4—7.

And it came to pass, before Isaiah was gone out into the middle court, that the

word of the Lord came to him, saying, Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city for mine own sake, and for my servant David's sake. And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered.

2 Kings xx. 8—11.

And Hezekiah said unto Isaiah, What shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day? And Isaiah said, This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees? And Hezekiah answered, It is a light thing for the shadow to go down ten degrees:

nay, but let the shadow return backward ten degrees.

And Isaiah the prophet cried unto the Lord: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.

HEZEKIAH'S THANKSGIVING.

ISAIAH xxxviii. 10—20.

I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. I said, I shall not see the Lord, even the Lord, in the land of the living: I shall behold man no more with the inhabitants of the world. Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me. I reckoned till morning, that, as a lion, so will he break all my bones: from day even to night wilt thou make an end of me. Like a crane or a swallow, so did

I chatter: I did mourn as a dove: mine eyes fail with looking upward: O Lord, I am oppressed: undertake for me. What shall I say? he hath both spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul. O Lord, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live. Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back. For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth. The Lord was ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the Lord.

JOSIAH SENDETH TO HULDAH THE PROPHETESS TO ENQUIRE OF THE LORD.

2 Kings xxii. 8, 10—14.

And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord. And Shaphan read it before the king. And when the king heard the words of the book of the law he rent his clothes.

And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying, Go ye, enquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us. So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife

of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her.

THE LORD'S ANSWER BY HULDAH THE PROPHETESS.

2 Kings xxii. 15—20.

Thus saith the Lord God of Israel, Tell the man that sent you to me, Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read: because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched. But to the king of Judah which sent you to enquire of the Lord, thus shall ye say to him, Thus saith the Lord God of Israel, As touching the words which thou hast heard; because thine heart was tender, and thou hast humbled thyself before

the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the Lord. Behold, therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace: and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

THE PRAYER OF JABEZ.

1 Chron. iv. 9, 10.

And Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow.

And Jabez called on the God of Israel, saying, Oh, that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me!

THE LORD'S ANSWER.

1 Chron iv. 10.

And God granted him that which he requested.

THE PRAYER OF THE SONS OF REUBEN, THE GADITES, AND THE HALF TRIBE OF MANASSEH IN THE BATTLE.

1 Chron. v. 18—20.

And the sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, made war with the Hagarites, with Jetur, and Nephish, and Nodab.

And they were helped against them, and the Hagarites were delivered into their hand, and all that were with them: for they cried unto God in the battle, and he was intreated of them; because they put their trust in him.

THE PRAYER OF ASA,

WHEN ZERAH THE ETHIOPIAN CAME AGAINST HIM WITH AN HOST OF A THOUSAND THOUSAND.

2 CHRON. xiv. 8—11.

And Asa had an army of men that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these were mighty men of valour. And there came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah. Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.

And Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God: for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee.

THE ANSWER TO ASA'S PRAYER.

2 CHRON. xiv. 12—15.

So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled. And Asa and the people that were with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the Lord, and before his host; and they carried away very much spoil. And they smote all the cities round about Gerar: for the fear of the Lord came upon them: and they spoiled all the cities: for there was exceeding much spoil in them. They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

THE PRAYER OF JEHOSHAPHAT

WHEN MOAB AND THE CHILDREN OF AMMON CAME AGAINST HIM TO BATTLE.

2 CHRON. xx. 1—12.

And the children of Moab, and the children of Ammon, and with them other be-

side the Ammonites, came against Jehoshaphat to battle. Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they be in Hazazon-tamar, which is Engedi. And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah. And Judah gathered themselves together, to ask help of the Lord: even out of all the cities of Judah they came to seek the Lord.

And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court, and said, O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee? Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever? And they dwelt therein, and have built thee a sanctuary therein for thy name, saying, If,

when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help. And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not; behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee.

THE LORD'S ANSWER.

2 Chron xx. 13—30.

And all Judah stood before the Lord, with their little ones, their wives, and their children. Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of

Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the spirit of the Lord in the midst of the congregation; and he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat;

Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. To-morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel. Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them: for the Lord will be with you. And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the Lord, worshipping the Lord. And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the Lord God of Israel with a loud voice on high.

And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; believe in the Lord your God, so shall ye be established; believe in his prophets, so shall ye prosper.

And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth for ever.

And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of Mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another. And when Judah came toward the watch tower in the wilderness, they looked unto the

multitude, and, behold, they were dead bodies fallen to the earth, and none escaped. And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much. And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the Lord: therefore the name of the same place was called, The valley of Berachah, unto this day. Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the Lord had made them to rejoice over their enemies. And they came to Jerusalem with psalteries and harps and trumpets unto the house of the Lord. And the fear of God was on all the kingdoms of those countries, when they had heard that the Lord fought against the enemies of

Israel. So the realm of Jehoshaphat was quiet: for his God gave him rest round about.

THE PRAYER OF ZECHARIAH, THE SON OF JEHOIADA THE PRIEST.

2 Chron. xxiv. 17—22.

Now after the death of Jehoiada came the princes of Judah, and made obeisance to Joash. Then the king hearkened unto them. And they left the house of the Lord God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass. Yet he sent prophets to them, to bring them again unto the Lord; and they testified against them: but they would not give ear. And the spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper? because ye have

forsaken the Lord, he hath also forsaken you. And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the Lord. Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son.

And when he died, he said, the Lord look upon it, and require it.

THE ANSWER TO ZECHARIAH'S PRAYER.

2 Chron. xxiv. 23—25.

And it came to pass at the end of the year, that the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus. For the army of the Syrians came with a small company of men, and the Lord delivered a very great host into their hand because they had forsaken the Lord God of their fathers. So they executed judgment against Joash. And when they

were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

THE PRAYER OF MANASSEH WHEN IN CAPTIVITY AND AFFLICTION.

2 Chron. xxxiii. 10—13.

And the Lord spake to Manasseh, and to his people: but they would not hearken. Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him.

THE LORD'S ANSWER.

2 Chron. xxxiii. 13.

And the Lord was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God.

THE PRAYER OF EZRA AND HIS COMPANIONS FOR HELP AGAINST THE ENEMY IN THE WAY.

Ezra viii. 21—23.

Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good

that seek him: but his power and his wrath is against all them that forsake him. So we fasted and besought our God for this.

And he was intreated of us.

THE PRAYER OF NEHEMIAH FOR THE REMNANT OF JUDAH THAT WERE LEFT OF THE CAPTIVITY.

NEH. chap. i.

The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace, that Hanani, one of my brethren came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem, and they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire. And it came to pass, when I heard these

words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven, and said, I beseech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments: let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned. We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandest thy servant Moses. Remember, I beseech thee, the word that thou commandest thy servant Moses, saying, If ye trangress, I will scatter you abroad among the nations: but if ye turn unto me, and keep my commandments, and do them: though there were of you cast out unto the uttermost part of the heaven, yet will I gather them

from thence, and will bring them unto the place that I have chosen to set my name there. Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.

THE ANSWER TO NEHEMIAH'S PRAYER.

NEH. ii. 1—8.

And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence. Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid,

and said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my father's sepulchres, lieth waste, and the gates thereof are consumed with fire? Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven; and I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it. And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time. Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah; and, a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house; and for the wall of the city, and for the house that I shall enter

into. And the king granted me, according to the good hand of my God upon me.

NEH. ii. 11, 17—20.

So I came to Jerusalem, and was there three days.

Then said I unto the rulers, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach. Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work. But when Sanballet the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king?

Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise

and build: but ye have no portion, nor right, nor memorial, in Jerusalem.

THE PRAYERS OF NEHEMIAH WHILE BUILDING THE WALL OF JERUSALEM.

NEH. iv. 4, 5.

Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity: and cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked thee to anger before the builders.

NEH. v. 19.

Think upon me, O my God, for good, according to all that I have done for this people.

NEH. vi. 9.

O God, strengthen my hands.

NEH. vi. 15, 16.

So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days. And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

Remember me, O my God, for good.

THE PRAYERS OF JOB.

JOB xiij. 20—23.

Only do not two things unto me: then will I not hide myself from thee. Withdraw thine hand far from me: and let not thy dread make me afraid. Then call thou, and I will answer: or let me speak, and answer thou me. How many are mine iniquities and sins? make me to know my transgression and my sin.

JOB xvi. 20.

My friends scorn me, but mine eye poureth out tears unto God.

JOB xiv. 13.

O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time and remember me!

JOB xxiii. 3—10.

Oh that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments. I would know the words which he would answer me, and understand what he would say unto me. Will he plead against me with his great power? No; but he would put strength in me. There the righteous might dispute with him; so should I be delivered for ever from my judge. Behold, I go forward, but he is not there; and backward, but I cannot perceive him: on the left

hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him: but he knoweth the way that I take: when he hath tried me, I shall come forth as gold.

JOB xxix. 2—13.

Oh that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness; as I was in the days of my youth, when the secret of God was upon my tabernacle; when the Almighty was yet with me, when my children were about me. When I washed my steps with butter, and the rock poured me out rivers of oil; when I went out to the gate through the city, when I prepared my seat in the street! The young men saw me, and hid themselves: and the aged arose, and stood up. The princes refrained talking, and laid their hand on their mouth. The nobles held their peace, and their tongue cleaved to the roof of their mouth. When the ear heard me, then it blessed me; and

when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.

THE ANSWER TO THE PRAYERS OF JOB.

Job xxxviii. 1—7.

Then the Lord answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; when the morning stars sang together, and all

the sons of God shouted for joy?—[*See the remainder of this, and the following chapter.*]

JOB xl. 1—14.

Moreover, the Lord answered Job, and said, Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it.

Then Job answered the Lord, and said, Behold, I am vile; what shall I answer thee? I will lay my hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.

Then answered the Lord unto Job out of the whirlwind, and said, Gird up thy loins now like a man: I will demand of thee, and declare thou unto me. Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous? Hast thou an arm like God? or canst thou thunder with a voice like him? Deck thyself now with majesty and excellency; and array thyself with glory and beauty. Cast abroad the rage of thy wrath: and

behold every one that is proud, and abase him. Look on every one that is proud, and bring him low; and tread down the wicked in their place. Hide them in the dust together; and bind their faces in secret. Then will I also confess unto thee that thine own right hand can save thee. —[*See also the remainder of this and also the following chapter.*]

JOB xlii. 1—6.

Then Job answered the Lord, and said, I know that thou canst do every thing, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes.

THE PRAYERS OF JOB FOR HIS FRIENDS.

Job xlii. 7—10, 13.

And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job. So Eliphaz the Temanite and Bildad the Shuhite, and Zophar the Naamathite went and did according as the Lord commanded them: the Lord also accepted Job. And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before. He had also seven sons and three daughters.

Isa. xlix. 13.

Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted.

THE PRAYER OF ZION, COMPLAINING THAT THE LORD HAD FORSAKEN HER.

Isa. xlix. 14.

But Zion said, the Lord hath forsaken me, and my Lord hath forgotten me.

THE LORD'S ANSWER.

Isa. xlix. 15, 16.

Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.

THE PRAYER OF THE CHURCH.

Isa. lxiii. 15—19; and lxiv.

Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained? Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer; thy name is from everlasting. O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine: thou never barest rule over them; they were not called by thy name.

Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy pre-

sence. As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence. For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him. Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved. But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities. But now, O Lord, thou art our father; we are the clay, and thou our pot-

ter; and we all are the work of thy hand. Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people. Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste. Wilt thou refrain thyself for these things, O Lord? wilt thou hold thy peace, and afflict us very sore?

THE LORD'S ANSWER.

Isa. lxv. and lxvi.

I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name. I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts; a people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon

altars of brick; which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels; which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day. Behold, it is written before me: I will not keep silence, but will recompense, even recompense into their bosom, your iniquities, and the iniquities of your fathers together, saith the Lord, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom. Thus saith the Lord, as the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there. And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my

people that have sought me. But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not. Therefore, thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name: that he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are for-

gotten, and because they are hid from mine eyes. For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall

come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.

Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word. He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck: he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because when I called,

none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not.

Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed. A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompense to his enemies. Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God. Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: that ye may

suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith the Lord, Behold, I will extend peace to to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies.

For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many. They that sanctify themselves, and purify themselves in the garden behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse,

shall be consumed together, saith the Lord. For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. And I will also take of them for priests and for Levites, saith the Lord. For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it

shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched: and they shall be an abhorring unto all flesh.

THE PRAYER OF JEREMIAH.

JER. i. 6.

Ah, Lord God! behold, I cannot speak; for I am a child.

THE LORD'S ANSWER.

JER. i. 7—10.

Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Be-

hold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

JEREMIAH'S INTERCESSION FOR THE PEOPLE IN THE TIME OF THE FAMINE.

JER. xiv. 7—9.

O Lord, though our iniquities testify against us, do thou it for thy name's sake: for our backslidings are many; we have sinned against thee.

O the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night? Why shouldest thou be as a man astonished, as a mighty man that cannot save? yet thou, O Lord, art in the midst of us, and we are called by thy name; leave us not.

THE LORD'S ANSWER.

JER. xiv. 10—12.

Thus saith the Lord unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the Lord doth not accept them: he will now remember their iniquity, and visit their sins.

Then said the Lord unto me, Pray not for this people for their good. When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

JER. xiv. 13.

Then said I, Ah, Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place.

THE LORD'S ANSWER.

JER. xiv. 14—18.

Then the Lord said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

Therefore thus saith the Lord concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed. And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them. Therefore thou shalt say this word unto them; Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a

great breach, with a very grievous blow. If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest go about into a land that they know not.

JER. xiv. 19—22.

Hast thou utterly rejected Judah? hath thy soul loathed Zion? why hast thou smitten us, and there is no healing for us? we looked for peace, and there is no good; and for the time of healing, and behold trouble! We acknowledge, O Lord, our wickedness, and the iniquity of our fathers: for we have sinned against thee. Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us. Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? art not thou he, O Lord our God? therefore we will wait upon thee: for thou hast made all these things.

THE LORD'S ANSWER.

JER. XV. 1—10.

Then said the Lord unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth. And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the Lord; Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity. And I will appoint over them four kinds, saith the Lord: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy. And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem. For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest? Thou hast forsaken me,

saith the Lord, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting. And I will fan them with a fan in the gates of the land; I will bereave them of children, I will destroy my people, since they return not from their ways. Their widows are increased to me above the sand of the seas: I have brought upon them against the mother of the young men a spoiler at noonday: I have caused him to fall upon it suddenly, and terrors upon the city. She that hath borne seven languisheth: she hath given up the ghost; her sun is gone down while it was yet day: she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the Lord.

JER. XV. 10—14.

Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me. The Lord said, Verily it shall

be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of evil and in the time of affliction. Shall iron break the northern iron and the steel? Thy substance and thy treasures will I give to the spoil without price, and that for all thy sins, even in all thy borders. And I will make thee to pass with thine enemies into a land which thou knowest not: for a fire is kindled in mine anger, which shall burn upon you.

THE PRAYER OF JEREMIAH.

JER. XV. 15—18.

O Lord, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy long-suffering: know that for thy sake I have suffered rebuke. Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts. I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy

hand: for thou hast filled me with indignation. Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail?

THE LORD'S ANSWER.

JER. XV. 19—21.

Therefore thus saith the Lord, If thou return, then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them. And I will make thee unto this people a fenced brazen wall: and they shall fight against thee, but they shall not prevail against thee: for I am with thee to save thee and to deliver thee, saith the Lord. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

THE WEEPING AND SUPPLICATIONS OF THE CHILDREN OF ISRAEL.

JER. iii. 21.

A voice was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten the Lord their God.

THE LORD'S ANSWER.

JER. iii. 22, 23.

Return, ye backsliding children, and I will heal your backslidings.

Behold, we come unto thee; for thou art the Lord our God. Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel.

JER. xxxi. 9, 10.

They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not

stumble: for I am a father to Israel, and Ephraim is my first-born.

Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.

THE LAMENTATIONS AND BITTER WEEPINGS OF RACHEL FOR HER CHILDREN.

JER. xxxi. 15.

A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not.

THE LORD'S ANSWER.

JER. xxxi. 16, 17.

Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end,

saith the Lord, that thy children shall come again to their own border.

THE SUPPLICATIONS AND BEMOANINGS OF EPHRAIM.

JER. xxxi. 18, 19.

I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

THE LORD'S ANSWER.

JER. xxxi. 20.

Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will

surely have mercy upon him, saith the Lord.

THE PRAYER OF JEREMIAH IN THE PRISON.

JER. xxxii. 16—25.

Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the Lord, saying, Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee: thou showest loving kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the Lord of hosts, is his name. Great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings: which hast set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among other men; and hast made

thee a name, as at this day; and hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror; and hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey; and they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them: behold the mounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans, that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest it. And thou hast said unto me, O Lord God, Buy thee the field for money, and take witnesses; for the city is given into the hand of the Chaldeans.

THE LORD'S ANSWER TO JEREMIAH IN THE PRISON.

JER. xxxii. 27—44.

Behold, I am the Lord, the God of all flesh: is there any thing too hard for me? Therefore, thus saith the Lord; behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it: and the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods, to provoke me to anger. For the children of Israel and the children of Judah have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the Lord. For this city hath been to me as a provocation of mine anger and of my fury from the day that they built it even unto this day; that I should remove it from before my face. Because of all the evil of the children of Israel,

and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem. And they have turned unto me the back, and not the face: though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction. But they set their abominations in the house, which is called by my name, to defile it. And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin. And now therefore thus saith the Lord, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence; behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great

wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God: and I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. For thus saith the Lord; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans. Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and

in the cities of the mountains, and in the cities of the valley; and in the cities of the south: for I will cause their captivity to return, saith the Lord.

THE LORD'S SECOND ANSWER TO JEREMIAH IN THE PRISON.

JER. chap. xxxiii.

Moreover, the word of the Lord came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying, Thus saith the Lord the maker thereof, the Lord that formed it, to establish it; the Lord is his name; call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not. For thus saith the Lord, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword; they come to fight with the Chaldeans, but it is to fill them with the dead bodies of men: whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city.

Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth. And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me: and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.

Thus saith the Lord; Again there shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast, the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the

voice of them that shall say, Praise the Lord of hosts: for the Lord is good; for his mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of the Lord. For I will cause to return the captivity of the land, as at the first, saith the Lord. Thus saith the Lord of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing their flocks to lie down. In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him, that telleth them, saith the Lord.

Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, the Lord our righteousness. For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually. And the word of the Lord came unto Jeremiah, saying, Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.

As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me. Moreover the word of the Lord came to Jeremiah, saying, Considerest thou not what this people have spoken,

saying, The two families which the Lord hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

THE INTERCESSION OF EZEKIEL, FOR THE RESIDUE OF ISRAEL.

EZEK. ix. 4—8.

And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

And to the others he said in mine hearing, Go ye after him through the city, and smite; let not your eye spare, neither have ye pity: slay utterly old and young, both maids and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house. And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?

THE LORD'S ANSWER.

EZEK. ix. 9, 10.

Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say,

The Lord hath forsaken the earth, and the Lord seeth not. And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head.

THE FURTHER INTERCESSION OF EZEKIEL.

Ezek. xi. 5—13.

And the Spirit of the Lord fell upon me, and said unto me, Speak; Thus saith the Lord; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them. Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain. Therefore thus saith the Lord God; Your slain whom ye have laid in the midst of it, they are the flesh, and this city is the caldron: but I will bring you forth out of the midst of it. Ye have feared the sword; and I will bring a sword upon you, saith the Lord God. And I will bring you out of the midst thereof, and deliver you into

the hands of strangers, and will execute judgments among you. Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I am the Lord. This city shall not be your caldron, neither shall ye be the flesh in the midst thereof; but I will judge you in the border of Israel: and ye shall know that I am the Lord: for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that are round about you.

And it came to pass, when I prophesied that Pelatiah the son of Benaiah died.

Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord God! wilt thou make a full end of the remnant of Israel?

THE LORD'S ANSWER.

EZEK. xi. 15—21.

Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto

whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession. Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof, all the abominations thereof from thence. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God. But as for them whose heart walketh after the heart of their de-

testable things and their abominations, I will recompense their way upon their own heads, saith the Lord God.

THE ELDERS OF ISRAEL ENQUIRE OF THE LORD BY EZEKIEL.

EZEK. XX. 1.

And it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to enquire of the Lord, and sat before me.

THE LORD'S ANSWER.

EZEK. XX. 2—44.

Then came the word of the Lord unto me, saying, Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord God; Are ye come to enquire of me? As I live, saith the Lord God, I will not be enquired of by you.

Wilt thou judge them, son of man, wilt thou judge them? cause them to know the abominations of their fathers:

And say unto them, Thus saith the Lord God; In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the Lord your God;

In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands:

Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God.

But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt; then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

But I wrought for my name's sake, that it should not be polluted before the heathen,

among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them.

Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.

But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them. But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land

which I had given them, flowing with milk and honey, which is the glory of all lands; because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols. Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness. But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgment, nor defile yourselves with their idols: I am the Lord your God; walk in my statutes, and keep my judgments, and do them; and hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.

Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols. Wherefore I gave them also statutes that were not good, and judgments whereby they should not live; and I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the Lord. Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord God; Yet in this your fathers have blasphemed me, in that they have committed a trespass against me. For when I had brought them into the land, for the which I lifted up mine hand

to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings. Then I said unto them, What is the high place whereunto ye go? And the name thereof is called Bamah unto this day.

Wherefore say unto the house of Israel, Thus saith the Lord God; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations? For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be enquired of by you, O house of Israel? As I live, saith the Lord God, I will not be enquired of by you. And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

As I live, saith the Lord God, surely

with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant; and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord. As for you, O house of Israel, thus saith the Lord God: Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols. For in mine holy

mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things. I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers. And there shall ye remember your ways, and all your doings, wherein ye have been defiled: and ye shall loathe yourselves in your own sight for all your evils that ye have committed. And ye shall know that I am the Lord, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God.

THE PROMISE OF SPIRITUAL BLESSINGS, FOR WHICH THE LORD WILL BE ENQUIRED OF BY THE HOUSE OF ISRAEL.

Ezek. xxxvi. 1—37.

Prophesy unto the mountains of Israel, and say, ye mountains of Israel, hear the word of the Lord; Thus saith the Lord God; Because the enemy hath said against you, Aha, even the ancient high places are ours in possession: therefore prophesy and say, Thus saith the Lord God; Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people: therefore, ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which become a prey and derision to the residue of the heathen that are round about; therefore thus saith the Lord God; Surely

in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all their heart, with despiteful minds, to cast it out for a prey. Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord God; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen; therefore thus saith the Lord God: I have lifted up mine hand, Surely the heathen that are about you, they shall bear their shame. But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown: and I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded: and I will multiply upon you man and beast; and they shall increase and bring

fruit; and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the Lord. Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men. Thus saith the Lord God; because they say unto you, Thou land devourest up men, and hast bereaved thy nations; therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord God. Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God.

Moreover, the word of the Lord came unto me, saying, Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way, and by their doings: wherefore I scattered them among the heathen, and they were dispersed through the countries: according

to their way and according to their doings, I judged them. And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the Lord, and are gone forth out of his land.

But I had pity for mine holy name, which the house of Israel hath profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them: and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities,

I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden, and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it.

Thus saith the Lord God, I will yet for this be enquired of by the house of Israel, to do it for them.

THE PRAYER OF DANIEL AND HIS COMPANIONS, THAT THE LORD WOULD REVEAL THE INTERPRETATION OF KING NEBUCHADNEZZAR'S DREAM.

DAN. ii. 13—18.

And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.

Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon: he answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel. Then Daniel went in, and desired of the king that he would give him time, and that he would show the king the interpretation of the dream. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

THE ANSWER TO THEIR PRAYER.

DAN. ii. 19.

Then was the secret revealed unto Daniel in a night vision.

DANIEL'S THANKSGIVING.

DAN. ii. 20—23.

Then Daniel blessed the God of heaven, and said, Blessed be the name of God for ever and ever: for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter.

THE THANKSGIVING OF KING NEBUCHADNEZZAR.

DAN. iv. 29—37.

At the end of twelve months, the king walked in the palace of the kingdom of

Babylon, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

And at the end of the days, I Nebuchadnezzar lifted up mine eyes unto heaven.

And mine understanding returned unto me.

And I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

THE PRAYER OF DANIEL FOR THE RESTORATION OF JERUSALEM.

DAN. ix. 3—19.

And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: and I prayed unto the Lord my God, and made my confession, and said, O Lord the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries

whither thou hast driven them, because of their trespass that they have trespassed against thee. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets. Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and

understand thy truth. Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all his works which he doeth: for we obeyed not his voice. And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear: open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses,

but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

THE ANSWER TO DANIEL'S PRAYER.

DAN. ix. 20—27.

And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore, understand the

matter, and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the con-

summation, and that determined shall be poured upon the desolate.

THE PRAYER OF AMOS, BY WHICH THE JUDGMENTS OF THE GRASSHOPPERS AND OF THE FIRE ARE AVERTED.

Amos vii. 1—6.

Thus hath the Lord God showed unto me; and behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; and lo, it was the latter growth after the king's mowings. And it came to pass, that when they had made an end of eating the grass of the land, then I said,

O Lord God, forgive, I beseech thee; by whom shall Jacob arise? for he is small.

The Lord repented for this: It shall not be, saith the Lord.

Thus hath the Lord God showed unto me: and, behold, the Lord God called to contend by fire, and it devoured the great deep, and did eat up a part.

Then said I, O Lord God, cease, I beseech thee: by whom shall Jacob arise? for he is small.

The Lord repented for this: this also shall not be, saith the Lord God.

PRAYER OF THE MARINERS IN THE TEMPEST.

JONAH i. 1—13.

Now the word of the Lord came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord.

But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid,

and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep. So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not. And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah. Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; What is thine occupation? and whence comest thou? what is thy country? and of what people art thou? And he said unto them, I am an Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land. Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them.

Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous. And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you. Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them.

Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee.

THE ANSWER TO THEIR PRAYER.

JONAH i. 15—17.

So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging.

Then the men feared the Lord exceed-

ingly, and offered a sacrifice unto the Lord, and made vows.

Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

THE PRAYER OF JONAH WHEN IN THE MIDST OF THE SEA.

JONAH. ii. 1—9.

Then Jonah prayed unto the Lord his God out of the fish's belly, And said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice. For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. The waters compassed me about, even to the soul: the depth closed me round about, the weeds

were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O Lord my God. When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple. They that observe lying vanities forsake their own mercy. But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord.

THE ANSWER TO JONAH'S PRAYER.

JONAH ii. 10.

And the Lord spake unto the fish, and it vomited out Jonah upon the dry land.

THE PRAYER OF THE NINEVITES,

OCCASIONED BY THE PREACHING OF JONAH.

JONAH iii. 1—9.

And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and

preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: but let man and beast be covered with sackcloth.

And cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent,

and turn away from his fierce anger, that we perish not?

THE ANSWER TO THEIR PRAYER.

JONAH iii. 10.

And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.

THE PRAYER OF JONAH.

JONAH iv. 1—3.

But it displeased Jonah exceedingly, and he was very angry. And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live.

THE LORD'S ANSWER.

JONAH iv. 4—11.

Doest thou well to be angry? So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live. And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death. Then said the Lord, Thou hast had pity on the gourd,

for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right and their left hand, and also much cattle?

A PRAYER OF THE CHURCH COMPLAINING OF HER SMALL NUMBER, AND OF THE GENERAL CORRUPTION.

MICAH vii. 1—10.

Woe is me! for I am as when they have gathered the summer fruits, as the grape-gleanings of the vintage: there is no cluster to eat: my soul desired the first ripe fruit. The good man is perished out of the earth: and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net. That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire: so

they wrap it up. The best of them is a brier: the most upright is sharper than a thorn hedge: the day of thy watchmen and thy visitation cometh; now shall be their perplexity. Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom. For the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house. Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness. Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the Lord thy God?

THE LORD'S ANSWER.

MICAH vii. 15—20.

According to the days of thy coming out of the land of Egypt will I show unto him marvellous things. The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

THE PRAYERS OF HABAKKUK.

HAB. i. 2—4.

O Lord, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save! Why dost thou show me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention. Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth.

HAB. i. 5—11.

Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you. For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling places that are not theirs. They are terrible and dreadful: their judgment

and their dignity shall proceed of themselves. Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat. They shall come all for violence; their faces shall sup up as the east wind, and they shall gather the captivity as the sand. And they shall scoff at the kings, and the princes shall be a scorn unto them; they shall deride every strong hold; for they shall heap dust, and take it. Then shall his mind change, and he shall pass over, and offend, imputing this his power unto his god.

HAB. i. 12—17.

Art thou not from everlasting, O Lord my God, mine Holy One? we shall not die. O Lord, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction. Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously,

and holdest thy tongue when the wicked devoureth the man that is more righteous than he? And makest men as the fishes of the sea, as the creeping things that have no ruler over them? They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad. Therefore they sacrifice unto their net, and burn incense unto their drag: because by them their portion is fat, and their meat plenteous. Shall they therefore empty their net, and not spare continually to slay the nations?

HAB. ii. 1.

I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.

THE LORD'S ANSWER.

HAB. ii. 2—4.

Write the vision, and make it plain upon *tables,* that he may run that readeth it.

For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.

A PRAYER OF HABBAKKUK.

HAB. iii. 2—16.

O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy. God came from Teman, and the Holy One from mount Paran. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth: he beheld, and drove asunder the nations;

and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting. I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble. Was the Lord displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of salvation. Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Thou didst cleave the earth with rivers. The mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear. Thou didst march through the land in indignation, thou didst thresh the heathen in anger. Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck.

Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly. Thou didst walk through the sea with thine horses, through the heap of great waters. When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops.

THE ANSWER TO HIS PRAYER AS MANIFESTED IN THE CONFIDENCE OF HIS FAITH.

HAB. iii. 17—19.

Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat: the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds' feet, and

he will make me to walk upon mine high places.

THE JEWS IN THEIR CAPTIVITY ENQUIRE OF THE LORD.

ZECH. vii. 2, 3.

When they had sent unto the house of God Sherezer and Regem-melech, and their men, to pray before the Lord, and to speak unto the priests which were in the house of the Lord of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years?

THE LORD'S ANSWER UNTO ZECHARIAH.

ZECH. vii. 4—8.

Then came the word of the Lord of hosts unto Zechariah, saying, Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy *years,* did ye at all fast unto me, even to

me? And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves? Should ye not hear the words which the Lord hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain?

THE LORD'S FURTHER ANSWER UNTO ZECHARIAH.

ZECH. vii. 8—14.

And the word of the Lord came unto Zechariah, Thus speaketh the Lord of hosts, saying, Execute true judgment, and show mercy and compassion every man to his brother: and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by

the former prophets: therefore came a great wrath from the Lord of hosts. Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts: but I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.

THE LORD'S GRACIOUS PROMISE TO RETURN UNTO ZION AND TO DWELL IN THE MIDST OF JERUSALEM.

ZECH. viii. 1—23.

Again the word of the Lord of hosts came to Zechariah, saying, Thus saith the Lord of hosts; I was jealous for Zion, with great jealousy, and I was jealous for her with great fury. Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth: and the

mountain of the Lord of hosts the holy mountain. Thus saith the Lord of hosts; there shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith the Lord of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of hosts. Thus saith the Lord of hosts, Behold, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness. Thus saith the Lord of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the Lord of hosts was laid, that the temple might be built. For before these days there was no hire for man, nor any hire for beast; neither was there any

peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour. But now I will not be unto the residue of this people as in the former days, saith the Lord of hosts. For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things. And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong. For thus saith the Lord of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the Lord of hosts, and I repented not: so again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not. These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates: and let none of you imagine evil in your hearts against

his neighbour; and love no false oath: for all these are things that I hate, saith the Lord. And the word of the Lord of hosts came unto me, saying, Thus saith the Lord of hosts; the fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace. Thus saith the Lord of hosts; it shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

ZECH. x. 1.

Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field.

ZECH. xii. 10.

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

MAL. iii. 10—12.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground;

neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts: And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.

MAL. iii. 16.

Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

THE

ACHIEVEMENTS OF PRAYER.

THE NEW TESTAMENT.

THE PRAYER OF THE LEPER.

MATT. viii. 1, 2.

WHEN he was come down from the mountain, great multitudes followed him.

And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

THE LORD'S ANSWER.

MATT. viii. 3.

And Jesus put forth his hand, and touched him, saying, I will: be thou clean. And immediately his leprosy was cleansed.

THE PRAYER OF THE CENTURION.

MATT. viii. 5, 6.

And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord my servant lieth at home sick of the palsy, grievously tormented.

THE LORD'S ANSWER.

MATT. viii. 7—13.

I will come and heal him.

The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

When Jesus heard it he marvelled, and, said to them that followed, Verily I say unto you, I have not found so great faith,

no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

And Jesus said unto the centurion, Go thy way as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

THE PRAYER OF THE DISCIPLES IN THE TEMPEST.

MATT. viii. 23—25.

And when Jesus was entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

THE LORD'S ANSWER.

MATT. viii. 26.

Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

THE PRAYER OF JAIRUS.

MATT. ix. 18.

Behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

MATT. ix. 19, 23—25.

And Jesus arose, and followed him, and so did his disciples.

And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

But when the people were put forth, he went in, and took her by the hand, and the maid arose.

THE PRAYER OF TWO BLIND MEN.

MATT. ix. 27, 28.

And when Jesus departed thence, two blind men followed him, crying and saying,

Thou Son of David, have mercy on us.

And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

THE LORD'S ANSWER.

MATT. ix. 29, 30.

Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened.

THE PRAYER OF PETER.

MATT. xiv. 22—30.

And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to

go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink; he cried, saying, Lord save me.

THE LORD'S ANSWER.

MATT. xiv. 31, 32.

And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased.

THE PRAYER OF THE SYRO-PHŒNICIAN WOMAN.

MATT. xv. 21—27.

Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son

of David; my daughter is grievously vexed with a devil.

But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

Then came she and worshipped him, saying, Lord, help me.

But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

THE LORD'S ANSWER.

MATT. XV. 28.

O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

MATT. xix. 13.

Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

THE LORD'S ANSWER.

MARK x. 14—16.

But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

And he took them up in his arms, put his hands upon them, and blessed them.

THE PRAYER OF TWO BLIND MEN.

MATT. xx. 30—33.

And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying,

Have mercy on us, O Lord, thou Son of David. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying,

Have mercy on us, O Lord, thou Son of David.

And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

They say unto him, Lord, that our eyes may be opened.

THE LORD'S ANSWER.

MATT. xx. 34.

So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

PRAYER FOR ONE THAT WAS DEAF, AND HAD AN IMPEDIMENT IN HIS SPEECH.

MARK vii. 32.

And they bring unto him one that was deaf, and had an impediment in his speech;

and they beseech him to put his hand upon him.

THE LORD'S ANSWER.

MARK vii. 33—35.

And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphathah, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

PRAYER FOR A BLIND MAN.

MARK viii. 22.

And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

THE LORD'S ANSWER.

MARK viii. 23—25.

And he took the blind man by the hand, and led him out of the town; and when he

had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

THE PRAYER FOR ONE WHO HAD A DUMB AND DEAF SPIRIT.

MARK ix. 17—24.

And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; and wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away. And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. And he asked his father, How long is it ago since this came unto him? And he said, Of a child. And ofttimes it hath cast him into

the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

THE LORD'S ANSWER.

MARK ix. 25—27.

When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose.

THE PRAYER OF BLIND BARTIMÆUS.

MARK x. 46—51.

And as Jesus went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me.

And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

And he, casting away his garment, rose, and came to Jesus.

And Jesus answered and said unto him, What wilt thou that I should do unto thee?

The blind man said unto him, Lord, that I might receive my sight.

THE LORD'S ANSWER.

MARK x. 52.

Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

THE PRAYER FOR SIMON'S WIFE'S MOTHER.

LUKE iv. 38.

And Jesus arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

THE LORD'S ANSWER.

LUKE iv. 39.

And he stood over her, and rebuked the fever; and it left her: and immediately she arose, and ministered unto them.

A PRAYER OF ONE OF THE DISCIPLES THAT THE LORD WOULD TEACH THEM HOW TO PRAY.

LUKE xi. 1.

And it came to pass, that as Jesus was praying in a certain place, when he ceased, one of his disciples said unto Jesus, Lord, teach us to pray, as John also taught his disciples.

LUKE xi. 2—13.

And the Lord said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

For a friend of mine in his journey is

come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion?

If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

THE PRAYER OF THE TEN LEPERS.

LUKE xvii. 12, 13.

And as Jesus entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, Jesus, master, have mercy on us.

LUKE xvii. 14—18.

And when he saw them, he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan.

And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger.

THE PRAYERS OF THE PHARISEE AND OF THE PUBLICAN.

LUKE xviii. 9—14.

And Jesus spake this parable unto certain which trusted in themselves that they were righteous, and despised others: two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess.

And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

THE PRAYER OF THE THIEF UPON THE CROSS.

LUKE xxiii. 42.

Lord, remember me when thou comest into thy kingdom.

THE LORD'S ANSWER.

LUKE xxiii. 43

And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

THE PRAYER OF A NOBLEMAN FOR HIS SON.

JOHN iv. 46, 47.

And a certain nobleman, whose son was sick at Capernaum, when he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down and heal his son: for he was at the point of death.

JOHN iv. 48.

Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

JOHN iv. 49.

The nobleman saith unto him, Sir, come down ere my child die.

THE LORD'S ANSWER.

JOHN iv. 50—53.

Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, thy son liveth: and himself believed, and his whole house.

THE PRAYER OF PHILIP.

JOHN xiv. 8.

Philip saith unto him, Lord, show us the Father, and it sufficeth us.

THE LORD'S ANSWER.

JOHN xiv. 9.

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father; and how sayest thou then, Show us the Father?

THE PRAYERS

OF OUR

BLESSED LORD AND SAVIOUR

JESUS CHRIST.

MATT. xi. 26.

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight.

MARK i. 35.

And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

LUKE iii. 21, 22.

It came to pass, that Jesus also being baptized and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

LUKE vi. 12.

And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

PRAYER ON THE MOUNT OF TRANSFIGURATION.

LUKE ix. 28—31.

And Jesus took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. And behold, there talked with him two men,

which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

LUKE xxii. 31, 32.

And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

PRAYER AT THE GRAVE OF LAZARUS.

JOHN xi. 41, 42.

Then Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

JOHN xii. 27, 28.

Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this

hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

JOHN xiv. 14—17.

If ye shall ask any thing in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. Even the Spirit of truth.

CHRIST'S INTERCESSORY PRAYER.

JOHN chap. xvii.

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth:

I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me: and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world,

I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent

me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me, for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

PRAYERS IN THE GARDEN OF GETHSEMANE.

MATT. xxvi. 36—44.

Then cometh Jesus with them unto a place called Gethsemane, and saith unto

the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

And he came and found them asleep again: for their eyes were heavy.

And he left them, and went away again, and prayed the third time, saying the same words.

PRAYERS ON THE CROSS.

Luke xxiii. 34.

Then said Jesus, Father, forgive them; for they not what they do.

John xix. 30.

It is finished: and he bowed his head, and gave up the ghost.

Luke xxiii. 44—46.

And it was about the sixth hour, and there was darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

THE LORD APPEARETH TO HIS DISCIPLES AFTER HIS RESURRECTION.

LUKE xxiv. 49—51.

And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

THE PRAYER OF THE APOSTLES ON CHOOSING MATTHIAS IN THE PLACE OF JUDAS.

ACTS i. 23—25.

And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show

whether of these two thou hast chosen. That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

THE ANSWER TO THEIR PRAYER.

Acts i. 26.

And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

THE PRAYER OF THE CHURCH.

Acts iv. 24—30.

And they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were

gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together. For to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word. By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

THE ANSWER TO THEIR PRAYER.

Acts iv. 31—33.

And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed

was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

THE PRAYER OF STEPHEN WHILE EXPIRING FOR HIS MURDERERS.

Acts vii. 59, 60.

And they stoned Stephen, calling upon God, and saying Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge.

And when he had said this, he fell asleep.

THE PRAYER OF PETER AND JOHN.

Acts viii. 14—16.

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they

might receive the Holy Ghost: for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.

THE ANSWER TO THEIR PRAYER.

Acts viii. 17.

Then laid they their hands on them, and they received the Holy Ghost.

THE PRAYER OF SAUL OF TARSUS.

Acts ix. 1—16.

And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the High Priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying

unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, and

hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the Chief Priests to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for my name's sake.

ACTS ix. 17—20.

And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith,

and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God.

THE PRAYER OF PETER
FOR THE RESTORATION OF DORCAS TO LIFE.

ACTS ix. 36—40.

Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him

weeping, and showing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise.

THE ANSWER TO HIS PRAYER.

Acts ix. 41, 42.

And she opened her eyes: and when she saw Peter, she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, he presented her alive. And it was known throughout all Joppa; and many believed in the Lord.

FOR THE PRAYERS AND ALMS OF CORNELIUS, PETER IS SENT TO HIM.

Acts x. 1—8.

There was a certain man in Cæsarea, called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and

prayed to God alway. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the sea side; he shall tell thee what thou oughtest to do. And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; and when he had declared all these things unto them, he sent them to Joppa.

ACTS X. 9—29.

On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour: and he became very hungry, and would have eaten: but while

they made ready, he fell into a trance. And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter, kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven. Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate. And called, and asked whether Simon, which was surnamed Peter, were lodged there.

While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise, therefore, and get thee

down, and go with them, doubting nothing: for I have sent them. Then Peter went down to the men which were sent unto him from Cornelius: and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. And the morrow after they entered Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man. And as he talked with him, he went in, and found many that were come together. And he said unto them, Ye know how that it is an unlawful thing for a man that is a

Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

ACTS x. 34—48.

Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) that word, I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews,

and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord.

THE PRAYER OF THE CHURCH FOR PETER WHEN HE WAS IN PRISON.

Acts xii. 1—5.

Now Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

Peter therefere was kept in prison: but prayer was made without ceasing of the Church unto God for him.

THE ANSWER TO THEIR PRAYER.

Acts xii. 6—17.

And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two

chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city: which opened to them of its own accord: and they went out, and passed on through one street: and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And when he had considered the thing, he came to the house

of Mary the mother of John, whose surname was Mark; where many were gathered together praying. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. But Peter continued knocking: and when they had opened the door, and saw him, they were astonished. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go, show these things unto James, and to the brethren. And he departed, and went into another place.

PAUL BY A VISION IS CALLED TO PREACH THE GOSPEL TO THE MACEDONIANS.

Acts xvi. 9—15.

And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days. And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose

heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptised, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

THE PRAYERS AND PRAISES OF PAUL AND SILAS IN THE PRISON.

Acts xvi. 25.

And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

Acts xvi. 26—34.

And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing

that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

THE PRAYER OF ST. PAUL IN THE TEMPLE AT JERUSALEM.

Acts xxii. 17—20.

And it came to pass that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

and saw the Lord saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of thy martyr Stephen was shed, I also was standing by, and consenting to his death, and kept the raiment of them that slew him.

THE LORD'S ANSWER.

Acts xxii. 21.

And the Lord said unto me, Depart, for I will send thee far hence unto the Gentiles.

THE PRAYER OF ST. PAUL FOR THE FATHER OF PUBLIUS.

Acts xxviii. 8.

And it came to pass that the father of Publius lay sick of a fever, and of a bloody

flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

THE PRAYER OF ST. PAUL.

2 Cor. xii. 7, 8.

And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me.

THE LORD'S ANSWER.

2 Cor. xii. 9, 10.

And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

THE

PRAYERS OF THE APOSTLES

FOR THE

CHURCHES.

THE PRAYERS OF ST. PAUL FOR THE CHURCH AT ROME.

ROM. i. 8—12.

I THANK my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you, by the mutual faith both of you and me.

ROM. x. 1.

Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

ROM. xv. 5, 6, and 13.

Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the father of our Lord Jesus Christ.

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

ROM. xv. 30—33.

Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that do not believe in Judæa: and that my service which I have for Jerusalem may be accepted of the saints; that I may come unto

you with joy by the will of God, and may with you be refreshed. Now the God of peace be with you all. Amen.

THE PRAYERS OF ST. PAUL FOR THE CHURCH AT CORINTH.

1 Cor. i. 4—8.

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

2 Cor. i. 8—11.

For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: but we had the

sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us. Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.

THE PRAYERS OF ST. PAUL FOR THE CHURCH AT EPHESUS.

EPH. i. 15—23.

Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inherit-

ance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all.

EPH. iii. 14—21.

For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth,

and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.

THE PRAYER OF ST. PAUL FOR THE CHURCH AT PHILIPPI.

PHIL. i. 8—11.

For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

THE PRAYER OF ST. PAUL FOR THE CHURCH AT COLOSSE.

Col. i. 9—14.

For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins.

THE PRAYERS OF ST. PAUL FOR THE CHURCH AT THESSALONICA.

1 Thes. i. 2—4.

We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; knowing, brethren beloved, your election of God.

1 Thes. iii. 9—13.

For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you. And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you. To the end he

may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

1 Thes. v. 23.

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

2 Thes. i. 11, 12.

Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

2 Thes. ii. 16, 17.

Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, com-

fort your hearts, and stablish you in every good word and work.

2 Thes. iii. 16.

Now the Lord of peace himself give you peace always by all means. The Lord be with you all.

THE PRAYER OF ST. PAUL FOR TIMOTHY.

2 Tim. i. 3.

I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day.

THE PRAYER OF ST. PAUL FOR PHILEMON.

Philemon 4—7.

I thank my God, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; that the communication of thy faith may be-

come effectual by the acknowledging of every good thing which is in you in Christ Jesus. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

THE PRAYER OF ST. PAUL FOR THE HEBREWS.

Heb. xiii. 20, 21.

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

THE PRAYER OF ST. PETER.

1 Pet. v. 10, 11.

But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.

THE PRAYER OF ST. JUDE.

Jude 20—21.

But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

Jude 24, 25.

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Sa-

viour, be glory and majesty, dominion and power, both now and ever. Amen.

THE PRAYERS OF THE SAINTS.

REV. viii. 3, 4.

And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

THE PRAISES OF THE REDEEMED IN HEAVEN.

REV. v. 8—10.

And when he had taken the book, the four beasts and four-and-twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth.

REV. vii. 9—17.

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindred, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the

elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

REV. xv. 2—4.

And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they

sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

Rev. xix. 5, 6.

And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

THANKSGIVINGS

ON

MEMORABLE OCCASIONS.

THE THANKSGIVING OF DAVID, THAT THE PEOPLE HAD WILLINGLY OFFERED FOR THE BUILDING OF THE LORD'S HOUSE.

1 Chron. xxix. 10—14.

And David said, Blessed be thou, Lord God of Israel our father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine

hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee.

THE PRAISES OF THE CONGREGATION WHEN HEZEKIAH HAD OFFERED THE BURNT-OFFERINGS.

2 Chron. xxix. 27—30.

And when the burnt-offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David king of Israel. And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt-offering was finished. And when they had made an end of offering, the king and all that were

present with him bowed themselves, and worshipped. Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the Lord with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

A JOYFUL THANKSGIVING OF ISRAEL, WHEN THE LORD SHALL REVEAL TO THEM HIS SALVATION.

ISAIAH xii. 4—6.

And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation.

And in that day shall ye say, Praise the

Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.

Ps. xiv. 7.

When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

THE SONG OF THANKSGIVING OF THE BLESSED VIRGIN MARY.

Luke i. 46—55.

And Mary said, My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour, For he hath regarded the low estate of his handmaiden: for behold: from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things, and holy is his name. And his

mercy is on them that fear him, from generation to generation. He hath showed strength with his arm, he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things, and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham and his seed for ever.

THE THANKSGIVING OF SIMEON.

LUKE ii. 29—32.

Lord now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel.

APPENDIX.

EXPOSTULATION AND REBUKE, ADDRESSED TO THOSE WHO NEGLECT PRAYER.

Isa. xxxi. 1.

Woe to them that go down to Egypt for help, and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong: but they look not unto the holy One of Israel, neither seek the Lord.

Isa. xliii. 22—24.

But thou hast not called upon me, O Jacob, but thou hast been weary of me, O Israel. Thou hast not brought me the small cattle of thy burnt-offerings, neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense. Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but

thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.

JER. iii. 4.

Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?

Hos. v. 15.

I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction, they will seek me early.

Hos. vii. 10.

The pride of Israel testifieth to his face: and they do not return to the Lord their God, nor seek him for all this.

Hos. x. 12.

Sow to yourselves in righteousness, reap in mercy; break up your fallow ground; for it is time to seek the Lord, till he come and rain righteousness upon you.

Hos. xiv. 2.

Take with you words; and turn to the Lord; say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.

ZEPH. ii. 3.

Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger.

MARK xiii. 33.

Take ye heed, watch and pray; for ye know not when the time is.

LUKE xxi. 36.

Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

1 PET. iv. 7.

The end of all things is at hand; be ye therefore sober, and watch unto prayer.

ENCOURAGEMENT AND DIRECTIONS FOR PRAYER.

OUR LORD'S PARABLE, THAT MEN OUGHT ALWAYS TO PRAY.

LUKE xviii. 1—8.

Jesus spake a parable unto them, to this end, that men ought always to pray, and not to faint; Saying, There was in a city a judge, which feared not God, neither regarded man. And there was a widow in that city, and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

JOB xi. 13—16.

If thou prepare thine heart, and stretch out thine hands toward him; if iniquity be in thine hand,

put it far away, and let not wickedness dwell in thy tabernacles. For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear: because thou shalt forget thy misery, and remember it as waters that pass away.

JOB xxii. 27.

Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

JOB xxxiii. 26.

He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness.

PS. iv. 1.

Hear me, when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer.

PS. vi. 9.

The Lord hath heard my supplication; the Lord will receive my prayer.

PS. x. 17.

Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear.

Ps. xxvii. 4, 7, 8, 14.

One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.

Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me.

When thou saidst, seek ye my face; my heart said unto thee, thy face, Lord, will I seek.

Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.

Ps. xxxii. 5, 6.

I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. For this shall every one that is godly pray unto thee in a time when thou mayest be found.

Ps. xxxiv. 4, 6.

I sought the Lord, and he heard me, and delivered me from all my fears.

This poor man cried, and the Lord heard him, and saved him out of all his troubles.

Ps. xxxvii. 4, 5.

Delight thyself also in the Lord; and he shall

give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.

Ps. lvi. 9.

When I cry unto thee, then shall mine enemies turn back: this I know; for God is for me.

Ps. lxi. 1—3, 5.

Hear my cry, O God; attend unto my prayer. From the end of the earth will I cry unto thee, when my heart is overwhelmed; lead me to the rock that is higher than I. For thou hast been a shelter for me, and a strong tower from the enemy. For thou, O God, hast heard my vows.

Ps. lxii. 8.

Trust in him at all times; ye people, pour out your heart before him; God is a refuge for us.

Ps. lxiii. 1, 2, 7.

O God, thou art my God; early will I seek thee: my soul thirsteth for thee; my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary.

Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

Ps. lxix. 32, 33.

The humble shall see this, and be glad: and your heart shall live that seek God. For the Lord heareth the poor, and despiseth not his prisoners.

Ps. lxxii. 12.

For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.

Ps. lxxvii. 1.

I cried unto God with my voice, even unto God with my voice; and he gave ear unto me.

Ps. lxxxi. 7.

Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder.

Ps. lxxxvi. 5—7.

Thou Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.

Give ear, O Lord, unto my prayer; and attend to the voice of my supplications. In the day of my trouble I will call upon thee: for thou wilt answer me.

Ps. cv. 3, 4.

Glory ye in his holy name: let the heart of them

rejoice that seek the Lord. Seek the Lord, and his strength: seek his face evermore.

Ps. cxviii. 5.

I called upon the Lord in distress: the Lord answered me, and set me in a large place.

Ps. cxx. 1.

In my distress I cried unto the Lord, and he heard me.

Ps. cxxii. 6.

Pray for the peace of Jerusalem; they shall prosper that love thee.

Ps. cxxx. 1, 2, 5, 7.

Out of the depths have I cried unto thee, O Lord. Lord, hear my voice; let thine ears be attentive to the voice of my supplications; I wait for the Lord, my soul doth wait, and in his word do I hope. Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption.

Ps. cxxxviii. 3.

In the day when I cried, thou answeredst me, and strengthenedst me with strength in my soul.

Ps. cxl. 6, 7.

I said unto the Lord, thou art my God: hear the voice of my supplications, O Lord. O God the Lord, the strength of my salvation, thou hast covered my head in the day of battle.

Ps. cxlv. 18, 19.

The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

Isa. viii. 17.

And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him.

Isa. xxx. 19.

The people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry: when he shall hear it, he will answer thee.

Isa. xlv. 11.

Thus saith the Lord, the holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.

ISA. xlv. 19.

I said not unto the seed of Jacob seek ye me in vain.

ISA. lv. 6.

Seek ye the Lord while he may be found, call ye upon him while he is near.

ISA. lviii. 9.

Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am.

ISA. lxii, 6, 7.

I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

JER. xxix. 12—14.

Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord.

LAM. iii. 56, 57.

Thou hast heard my voice: hide not thine ear at my breathing, at my cry. Thou drewest near in

the day that I called upon thee; thou saidst, Fear not.

MICAH vii. 7.

I will look unto the Lord; I will wait for the God of my salvation: my God will hear me.

MATT. vi. 6.

When thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly.

MATT. ix. 37, 38.

The harvest truly is plenteous; but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

MATT. xviii. 19, 20.

I say unto you, that if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

MATT. xxi. 22.

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

MARK xi. 24, 26.

What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

LUKE xv. 18, 19.

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants.

JOHN xiv. 13, 14.

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son, If ye shall ask any thing in my name, I will do it.

JOHN xv. 7.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

JOHN xvi. 24.

Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

ROM. viii. 15, 26, 27.

Ye have not received the spirit of bondage, again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

ROM. x. 12, 13.

There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

For whosoever shall call upon the name of the Lord shall be saved.

ROM. xii. 12.

Continuing instant in prayer.

EPH. ii. 18.

For through him we both have access by one Spirit unto the Father.

EPH. vi. 18.

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

PHIL. iv. 6, 7.

Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

COL. iv. 2.

Continue in prayer, and watch in the same with thanksgiving.

1 THES. v. 17.

Pray without ceasing.

1 TIM. ii. 1, 8.

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men.

I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

HEB. iv. 14—16.

Seeing then that we have a great High Priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession. For we have not an high Priest which cannot be touched with

the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

James i. 5.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

James iv. 8.

Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded.

James v. 13—16.

Is any among you afflicted? let him pray. Is any merry, let him sing psalms. Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

1 PETER iii. 12.

The eyes of the Lord are over the righteous, and his ears are open unto their prayers.

1 JOHN v. 14, 15.

This is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

A SELECTION OF THANKSGIVINGS FROM THE BOOK OF PSALMS.

Ps. xviii. 1—3.

I will love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer: my God, my strength in whom I will trust, my buckler, and the horn of my salvation, and my high tower. I will call upon the Lord who is worthy to be praised: so shall I be saved from mine enemies.

Ps. xxi. 1, 2.

The king shall joy in thy strength, O Lord, and in thy salvation how greatly shall he rejoice! Thou hast given him his heart's desire, and hast not withholden the request of his lips.

Ps. xxv. 1—3.

Unto thee, O Lord, do I lift up my soul. O my God, I trust in thee, let me not be ashamed: let not mine enemies triumph over me. Yea, let none that wait on thee be ashamed.

Ps. xxx. 1—5; and 11, 12.

I will extol thee, O Lord, for thou hast lifted me up, and hast not made my foes to rejoice over

me. O Lord my God, I cried unto thee, and thou hast healed me. O Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit. Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness. For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning.

Thou hast turned for me my mourning into dancing; thou hast put off my sackcloth, and girded me with gladness; to the end that my glory may sing praise to thee, and not be silent: O Lord my God, I will give thanks unto thee for ever.

Ps. xxxiv. 1—6.

I will bless the Lord at all times: his praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together.

I sought the Lord, and he heard me, and delivered me from all my fears.

They looked unto him, and were lightened: and their faces were not ashamed.

This poor man cried, and the Lord heard him; and saved him out of all his troubles.

Ps. xl. 1—3.

I waited patiently for the Lord, and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord.

Ps. lxv. 1, 2.

Praise waiteth for thee, O God, in Sion: and unto thee shall the vow be performed. O thou that hearest prayer, unto thee shall all flesh come.

Ps. lxvi. 16—20.

Come and hear, all ye that fear God, and I will declare what he hath done for my soul. I cried unto him with my mouth, and he was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear me: but verily God hath heard me; he hath attended to the voice of my prayer. Blessed be God, which hath not turned away my prayer, nor his mercy from me.

Ps. xcix. 5—9.

Exalt ye the Lord our God, and worship at his footstool; for he is holy. Moses and Aaron among

his priests, and Samuel among them that call upon his name; they called upon the Lord, and he answered them. He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance that he gave them. Thou answeredst them, O Lord our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions. Exalt the Lord our God, and worship at his holy hill; for the Lord our God is holy.

Ps. ciii. 1—5.

Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

Ps. cvii. 1—32.

O give thanks unto the Lord, for he is good: for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east, and from the west, from the north, and from the south. They wandered in the wilderness in a solitary way; they found no city to

dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness. Such as sit in darkness and in the shadow of death, being bound in affliction and iron; because they rebelled against the words of God, and contemned the counsel of the most High: therefore he brought down their heart with labour; they fell down, and there was none to help. Then they cried unto the Lord in their trouble, and he saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he hath broken the gates of brass, and cut the gates of iron in sunder. Fools because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gates of death. Then they cry unto the Lord in their trouble, and he saveth them out of their distresses. He sent his word, and healed them, and delivered them from their destructions. Oh that

men would praise the Lord for his goodness and for his wonderful works to the children of men. And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing. They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet: so he bringeth them unto their desired haven. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men. Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

Ps. cxvi. 1—19.

I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. The sorrows of death compassed me, and the pains of hell gat hold upon me: I found

trouble and sorrow. Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul. Gracious is the Lord, and righteous: yea, our God is merciful. The Lord preserveth the simple: I was brought low, and he helped me. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living. I believed, therefore have I spoken: I was greatly afflicted: I said in my haste, All men are liars. What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people. Precious in the sight of the Lord is the death of his saints. O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people. In the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord.

Ps. cxxvi. 1—6.

When the Lord turned away the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us: whereof we are glad. Turn again our captivity, O Lord, as the streams in the south. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

Ps. cxxxiv.

Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord. The Lord that made heaven and earth bless thee out of Zion.

Ps. cl.

Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with stringed instru-

ments and organs. Praise him upon the loud cymbals: praise him upon the high-sounding cymbals. Let every thing that hath breath praise the Lord. Praise ye the Lord.

THE END.

LONDON:
IBOTSON AND PALMER, PRINTERS, SAVOY STREET, STRAND.

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